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Minutes of the Synod and Yearbook of the

REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA

1971

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1971

CHURCH HEADQUARTERS

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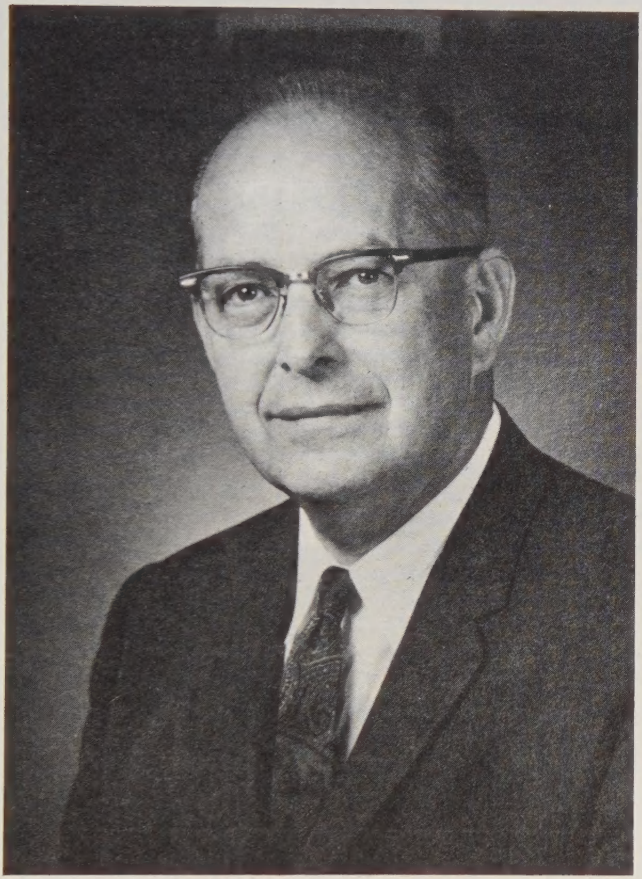

MODERATOR OF SYNOD - 1971
Rev. Kermit S. Edgar, D. D.

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1971

Minutes

Of The

ONE HUNDRED AND FORTY-SECOND

Synod

Of The

REFORMED PRESBYTERIAN CHURCH

OF NORTH AMERICA

GENEVA COLLEGE
BEAVER FALLS, PENNSYLVANIA
JUNE 12—18, 1971

SATURDAY, JUNE 12, 7:30 P.M.

The Synod of the Reformed Presbyterian Church of North America met pursuant to adjournment in the Chapel of Old Main at Geneva College, Beaver Falls, Pennsylvania, Saturday, June 12, 1971 at 7:30 P.M. Following a period of devotions the Retiring Moderator, John O. Edgar preached on the topic, "The Spark That Shall Not Be Quenched" (Isaiah 42:1-4), and constituted the Court in prayer.

The Roll was made up and is recorded as follows for the Sessions of Synod:

ROLL OF SYNOD

Ministers Elders	
Allen, Frank E.	X XXXXXX
Anderson, K. C. - Eastvale	XXXXXXXXX
Armstrong, David R. - Director of Educational Services	XXXXXXXXX
Atchison, Ralph - Rimersburg	XXXXXX
Atchison, Ross - Rimersburg	XXX
Bayles, John - Clarinda	XXXXXXXXX
Beatty, James A. - Montclair	XXXXXXXXX
Betts, J. G. - Santa Ana	XXXXXXXXX
Birdsall, J. Donald - Los Angeles	XXXXXXXXX
Blackwood, Roy - Indianapolis	XXXXXXXX
Blair, James - Manchester	XXXX
Blair, S. Ray - Washington	XXXXXXXXX
Boyle, Samuel E. - Christian Government Movement	X XXXXXX
Carson, Charles T. - College Hill	X
Carson, David M. - Geneva College	X XX
Carson, James D. - North Hills	XXXXXXXXX
Carson, Norman M. - Geneva College	X X
Caskey, Joseph M. - Rose Point	XXXXXXXXX
Caskey, R. W. - Superior - Beulah	XXXXXXXXX
Chestnut, Martin - Topeka	XXXXXXXXX
Coleman, George	X XXXXXX
Copeland, E. Clark - Seminary	XXXXXXXXX
Copeland, Joe - Quinter	XXXXXXXXX
Copeland, Keith - Four Mile	X XXXXXXX
Clark, Edwin C. - College Hill	XXXX
Coon, J. Lawrence - College Hill	XXXXX
Cretors, Frederick T. - Indianapolis	X XXXXXXX
Crowe, Logan - Union	XX
Dill, William - Orlando	XXXXXXXXX
Dougherty - M. W. - Editor (Witness)	XXXXXXXXX
Duffield, A. Wayne - Rimersburg	XXXXXXX
Edgar, John O. - Southfield	XXXXXXXXX
Edgar, Kermit S. - New Alexandria	XXXXXXXXX
Edgar, Willis - Sterling	XXXXXXXXX
Elliott, Howard - Topeka	XXXXXXXXX
Faris, Paul E. - Sterling	XXXXXXXXX
Felker, Donald W.	XXXXXXXX
Fields, Webster - Lisbon	XXXXXXXXX
Finley, Floyd M. - Bethel	XXXXXXXXX
Fox, Chester R. - Allegheny	XXXXXXXXX
Fullerton, Robert R. - Manchester	XXXXXXXX

Fullerton, Roy. C.	XXXXXXXX
Gouge, Donald W. - Fresno	XXXXXXXXX
Gregory,William - Third Philadelphia	XXXXXXXXX
Hare, Marlan - New Castle	XXXXXXX
Harrington, Harold - Broomall	XXXXXXX
Harrington, Milton	XXXXXXX
Hays, Herbert A. - Clarinda	XXXXXXXXX
Hays, Milford - Sharon	XXXXXXXXX
Hemphill, Bruce - Fresno	XXXXXXXXX
Hemphill, D. Raymond - Greeley	XXXXXXXXX
Hemphill, Robert - Geneva	XXXXXXXXX
Henning, Robert - Eastvale	XXXXXXXXX
Hill, Joseph A. - Geneva College	XXX
Hindman, Paul - Minneola	X
Joseph, Ralph E. - Bethel	XXXXXXXXX
Joseph, Raymond P. - West Lafayette	XXXXXXXXX
Joseph, Thomas A. - Marion	XXXXXXXXX
Keys, Edwin R. - Greeley	XXXXXXXXX
Kilpatrick, Lester E. - First Beaver Falls	X XXXXXXX
Lamont, Joseph - Seattle	XXXXXXX
Loker, Paul - Walton	XXXXXXXXX
Long, Bill - W. Lafayette	XXXXXXX
Martin, Melville W. - R. P. Home	XXXXXXXXX
Martin, Paul M. - Allegheny	XXXXXXXXX
Mastorovich, Michael - Manchester	XX
Martin, Philip - Montclair	XXXXXXXXX
Matthews, R. Paul	XXXXXXXXX
McBurney, Charles - First Beaver Falls	XXXXXXXXX
McBurney, Kenneth A. - Denison	XXXXXXXXX
McClurkin, Walter	X
McCracken, D. Raymond - Walnut Extension	XXXXXXXXX
McCracken, Paul D.	XX XX
McCracken, Robert B. - Marion	XXXXXXXXX
McCracken, J. Paul - Westminster	XXXXXXXXX
McCrory, Harold - Denison	XXXXXXXXX
McFarland, Glenn - Santa Ana	XXXXXXXXX
McFarland, John - Southfield	XXXXXXXXX
McFarland, Luther B. - Hebron	XXXXXXXXX
McFarland, Marion L. - Lawrence	XXXXXXXXX
McFarland, Robert H. -Quinter	XXXXXXXXX
McGee, Harvey - Olathe	XXXXXXXXX
McKee, Isaac - Almonte	XXXXXXXXX
McKelvy, H. E. - North Hills	XXXXXXXXX
McKelvy, R. H.	XXXXXXXXX
McMahon, Byron - Hebron	XXXXXXXXX
McMillan, John - Coldenham	XXXXXXXXX

McMillan, Robert - Seattle	XXXXXXXXX
McMillan, Willard G. - Geneva College	XX XXXXXX
Milliken, Robert - Newburgh	XXXXXXXXX
Milroy, Jerrold - Hetherton	XXXXXXXXX
Mitchel, Waldo - Walton	XXXXXXXXX
More, Robert Jr. - Almonte	XXXXXXXXX
Morrow, Robert - Belle Center	XXXXXXXXX
Nickerson, Ronald - Director of Publications	XXXXXXXXX
Patterson, David R.	XXXXXX
Pennington, James - Kobe, Japan	XXXXXXXXX
Price, George - New York	XXXXX
Reade, F.F.	XXXXXXXXX
Robb, G. M. - Sharon	XXXXXXXXX
Robson, Edward A. - Syracuse	XXXXXXXXX
Sinclair, John, Sr. - Washington	XXXXXXXXX
Smith, Alvin - Union	XXXXXXXXX
Smith, Dean - College Hill	XXXXXXXXX
Smith, Kenneth G. - Director of Christian Education	XXXXXXXXX
Spear, Wayne R. - Seminary	XXXXXXXXX
Steel, John B. - New Alexandria	XXXXX
Sterrett, Charles S. - Third Philadelphia	XXXXXXXXX
Stewart, Bruce C. - Los Angeles	XXXXXXXXX
Tweed, John H. - Kansas City	XXXXXXXXX
Tweed, Robert B. - Geneva College	X XX X
Vos, J. Mel - Winchester	XXXXXXXXX
Weilersbacher, Donald - San Diego	XXXXXXXXX
Wilcox, D. Ray - Geneva College	XXXX XX
White, John - Geneva College	XXXXXXXXX
White, John H. - Newburgh	XXXXXXXXX
Williamson, G. I. - Park City	XXXXXXXXX
Willson, S. Bruce - Seminary	XXXXXXXXX
Wilson, Merle - Rose Point	XXXXXXX
Woods, Elwood - Chicago	XXXXXX
Wright, James - Orlando	XXXXXXXXX
Wright, J. Renwick - Geneva	XXXXXXXXX
Wright, R. Paul - Kansas City	XXXXXXXXX
Deacons	
Mann, Austin - Quinter	XXXXXXXX
McBurney, D. H. - North Hills	XXXXXXXX

78 Ministers, 45 Elders, 2 Deacons

The following new ministers were introduced to the Court for the first time: James Wright, Orlando; Paul M. Martin, Allegheny; and Dean R. Smith, College Hill.

The following elders who were present as representatives at Synod for the first time were introduced to the Court: John Bayles, Clarinda; and Harold McCrory, Denison.

The following men were nominated for the office of Moderator: Luther McFarland, D. Ray Wilcox, and Kermit S. Edgar. Synod voted that nominations be closed.

By separate motions, Luther McFarland and D. Ray Wilcox asked that their names be withdrawn from consideration, and the Synod voted to support their requests.

Synod proceeded to cast one ballot for Kermit S. Edgar as Moderator, and he was declared elected.

Bruce C. Stewart and Donald Weilersbacher were re-elected as Clerk and Assistant Clerk, respectively.

The Report of the Clerk of Synod was taken up, adopted, and is as follows:

CLERK'S REPORT TO THE SYNOD OF 1971

The Clerk of the 1970 Synod would respectfully report that he has carried out the duties assigned to him by Synod. Items of correspondance have been attended to as quickly as possible. The overture ordered by last Synod has been sent to the Clerks of the Sessions of all the congregations, and the replies are on hand. **Minutes of Synod** have been sent to the Clerks of those bodies with whom we have fraternal relations. Letters were sent to member denominations of the Reformed Ecumenical Synod in South Africa as directed by Synod (1970 **Minutes**, p. 92). Notices have been sent out as needed regarding actions of last Synod, and preparation for this Synod.

The Minutes of Synod and Yearbook for 1970 as edited by the Clerk was published by Patterson Press of Winchester, Kansas who will also print the 1971 **Digest of Reports** and the **Docket** for the 1971 Synod.

Recommendations:

1. That the order of business and the hours of meeting in the **Docket** be accepted as a guide for this meeting of Synod.
2. That the Parliamentarians for this meeting of Synod be John Edgar, S. Bruce Willson, and Ralph Joseph.
3. That the Precenter for this Synod be D. Raymond McCracken.
4. That the Committee on Announcements for this Synod be Dean Smith, Wayne Duffield, and J. Donald Birdsall.
5. That an offering be taken to defray the expenses of Synod immediately following the reading of the Minutes on Wednesday morning.
6. That the cost of the 1971 **Minutes of Synod** be set at $2.50.
7. That the following items be referred to the Nominating

Committee:

a. Committee to canvass the vote on the overture ordered by the Synod of 1970.

b. Those to whom and by whom letters of remembrance should be sent.

c. A Committee on Arrangements and Devotions for the 1972 Synod.

e. A Committee on Time and Place for the 1973 Synod.

Respectfully submitted,
Bruce C. Stewart, Clerk of Synod

In the Memorial Service, notice was taken of the passing of the following elders since the last meeting of Synod: Robert G. Gross, San Diego; James Hartin, Broomall; James Renwick Lee, Clarinda; Samuel R. Marshall, Los Angeles; Mel Means, Phoenix; and Robert W. Spear, Greeley. The following ministers' wives who passed away during the past year were also remembered by the Synod: Mrs. Samuel E. Greer and Mrs. Robert W. Piper. Paul D. McCracken led in the Memorial Prayer.

Paper One from Iowa Presbytery Re: Oversight of the Lake Reno Congregation was referred to the Judicial Committee.

Paper Two from Donald Weilersbacher and Robert Milliken Re: Oversight in the local congregation was also referred to the Judicial Committee.

The Synod was adjourned in prayer by Bruce C. Stewart.

MONDAY, JUNE 14, 8:45 A.M.

Synod met pursuant to adjournment on Monday, June 14, at 8:45 A.M. in the Science Hall, Geneva College, Beaver Falls, Pennsylvania, and was constituted in prayer by R. Wyley Caskey.

The Roll was called.

A Devotional Period was held each morning before taking up the business of the day. The program was as follows:

DEVOTIONAL SERVICES

Theme: "The Church and Contemporary Issues"

Monday, June 14
"The Spirit of Rebellion"
Presiding: Rev. Willard G. McMillan
Speaker: Rev. Edward A. Robson

Tuesday, June 15
"The Significance of Ecology"
Presiding: Dr. D. Howard Elliott
Speaker: Dr. Roy M. Adams

Wednesday, June 16
"The Fantasy of Fashions"
Presiding: Rev. James Wright
Speaker: Rev. Paul M. Martin

Thursday, June 17
"The Dissension Over Abortion"
Presiding: Rev. Dean Smith
Speaker: Rev. Robert B. Tweed

Friday, June 18
"The Status of Marriage Morality"
Presiding: Rev. Melvin Vos
Speaker: Rev. Harold B. Harrington

The Minutes of the previous session were read and approved.

The following elders who were present at Synod as delegates for the first time were introduced to the Court: Elwood Woods, Chicago; Ralph Atchison, Rimersburg; and Marlin Hare, New Castle.

The following deacon delegates from presbyteries were introduced to the Court: Austin Mann, Midwest; Donald R. McBurney, Pittsburgh.

Paper Three from Quinter Session Re: ordination and re-ordination of the church leaders was referred to the Judicial Committee.

Paper Four from Geneva Session Re: the responsibility of deacons was referred to the Judicial Committee.

Paper Five from Joseph Hill calling for a revision of Chapter 1, paragraph 1, and Chapter II, paragraph 1 of the Directory for Worship **was referred to a special committee of five appointed by the Nominating Committee to report to the Synod of 1972.**

The Moderator announced the appointment of the following committees:

COMMITTEES APPOINTED BY MODERATOR

NOMINATIONS
John O. Edgar, Chairman
John H. Tweed
Glenn McFarland
Robert B. McCracken
Charles R. McBurney
Webster Fields

FINANCE
Joseph Lamont, Jr.
James Wright
David Armstrong
Frederick T. Cretors
Joe Copeland
Louis D. Hutmire

JUDICIAL
G. M. Robb
John McMillan, Chairman
J. Renwick Wright
E. R. Hemphill
Donald Birdsall
R. Paul Wright
William Dill

RESOLUTION OF THANKS
M. W. Martin
Waldo Mitchel
Willis Edgar

COURTESY
Raymond P. Joseph
Kenneth G. Smith
Donald Gouge

RECORDS OF PRESBYTERIES

IOWA
Robert McFarland
Paul Martin
H. E. McKelvy

MIDWEST
A. Wayne Duffield
Robert McMillan
William Gregory

NEW YORK
J. Mel Vos
Paul D. McCracken
Thomas A. Joseph

OHIO-ILL.
Herbert A. Hays
George Price
J. G. Betts

PACIFIC COAST
Jerrold Milroy
Luther McFarland
James Blair

PITTSBURGH
R. W. Caskey
Charles Sterrett
Martin Chestnut

ST. LAWRENCE
Bruce Hemphill
Paul Faris
James A. Beatty

CYPRUS COMMISSION
J. Paul McCracken
E. Clark Copeland
John White

FAR EAST COMMISSION
Lester E. Kilpatrick
S. E. Boyle
Milford Hays

The Rev. Rensselaer O. Broekhuizen of the Christian Reformed Church of Washington, Pa. brought fraternal greetings from the Synod of the Christian Reformed Church.

The Report of the Stated Clerk was received, and is as follows:

REPORT OF THE STATED CLERK

For the Year Ending December 31, 1970

There are enrolled 7 Presbyteries, 74 Congregations and Mission Stations, 100 Ministers, 20 Theological Students, 4428 Communicant Members, 3931 enrolled in Sabbath School, 561 in Young Peoples Societies, 506 Tithers, 20 Missionaries, 51 Parsonages, 282 Elders, 310 Deacons or Trustees. This includes the Foreign Field's 3 Congregations,

98 Communicant Members and 22 Baptized Members not Communicants, plus there are 2 Ministers in the Foreign Fields.

CONGREGATIONS

There are 67 Congregations and 4 Mission Stations in the Home Field, and 18 are without a Pastor or Stated Supply. Lawrence Congregation was organized from a Mission Station 7-1-70; Denver Congregation was disorganized 2-13-70. Cache Creek Mission was disorganized 12-4-70. The Barnet Congregation was disorganized 9-1-70. The Youngstown Congregation was disorganized 10-1-70. Portland Congregation was disorganized 5-12-70. New work (considered Mission Station for this report) was started in Walnut California, Denver Colorado, and Pittsburgh East. (Note: Portland was evidently not counted in last year's statistics.)

MINISTERS

(as of 12-31-70)

Presbytery	Pastors	Other Church Work	Missionaries	Retired	Other	Total
Iowa	3					3
Midwest	14	3	2	3	6	28
New York	5			1	1	7
Ohio Illinois	8				5	13
Pacific Coast	7		2	1	1	11
Pittsburgh	9	15		4		28
St. Lawrence	4		1	2	1	8
Foreign Missions	2					2
Total	52	18	5	11	14	**100**

ORDAINED & INSTALLED, 1970

J. Melvin Vos, Winchester, Kansas 4-22-70
James M. Wright, Orlando, Florida 12-21-70
A. Wayne Duffield, Rimersburg, Pa. 1-30-70
Paul M. Martin, Allegheny, Pittsburgh, Pa. 11-6-70

INSTALLED, 1970

G. W. Price, New York City, New York 4-14-70
R. Milliken, Newburgh, New York 9-18-70
Glenn McFarland, Santa Ana, California 10-2-70
* G.W. Price was not reported on any Roll of Presbytery last year.

STARTED NEW WORK

J. Paul McCracken, Denver, Colorado
D. Raymond McCracken, Walnut, California

Keith Copeland was received by the Pittsburgh Presbytery on 1-30-70 and is stated Supply at Four Mile Congregation.

PASTORS RELEASED FROM PASTORAL CHARGE

Paul D. McCracken	Santa Ana, California	4-26-70
J. Paul Wilson	Barnet, Vermont	1-5-70
June E. McElroy	Denver, Colorado	2-13-70
Verd V. Dunn	Hot Springs, N. M.	12-31-70
J. Paul McCracken	Cambridge, Mass.	7-15-70
Glenn F. McFarland	Wilkinsburg, Pa.	8-15-70
David R. Armstrong	First Beaver Falls Cong.	9-15-70
John H. White	College Hill Cong.	8-7-70

A. W. Smith, Jr., was removed from the New York Presbytery.

REMOVED BY DEATH

Frank L. Stewart	Pacific Coast	3-3-70
Melville K. Carson	Pittsburgh	3-13-70

MEMBERSHIP

Total Church membership is 5605 (down 172 from last year) consisting of the following: 100 ministers, 4328 Communicants and 1177 baptized members not communicants.

All Presbyteries reported a decrease. Iowa 9, Midwest 52, New York 17, Ohio Illinois 6, Pacific Coast 4, Pittsburgh 67, St. Lawrence 23. The Far East Field showed an increase of 6.

FINANCES

The Church requested through Synod's Budget $231,077.00 to carry on the work for the year ending 12-31-70. $231,764.15 was distributed. The excess was due to over granted amount being designated for Southern Mission. $196,360.08 was raised and $35,404.07 was charged to the continguent account. $196,360.08 for 4,428 communicant members would be $44.345 per member.

Congregational Treasurer's reported receipts of $1,023,240 and disbursements of $1,044,382 of which $337,509 was for Pastors' Salaries, $158,067 for Synod's Budget, $63,847 for Special Covenanter Appeals, $3,276 National Reform, $1,674 American Bible Society, and $480,009 Miscellaneous.

Giving per communicant member as per congregational reporting was $231.08 for 1970.

Respectfully Submitted
Louis D. Hutmire
Stated Clerk

ADDENDA

Richard Olson was removed from the roll of St. Lawrence Presbytery 1-1-71.

Ronald Nickerson was placed on a stated supply basis at Lisbon, New York, from 1-1-71 to 6-15-71 and will assume the position as Publications Director as of 7-1-71.

Philip Martin closed the work at Cache Creek and was assigned as Stated Supply at the Montclair Congregation on 4-1-71.

Lester Kilpatrick resigned from the Phoenix Congregation on 5-21-71 and was installed at the First Beaver Falls Congregation on 6-9-71.

Dean Smith was ordained and installed at the College Hill Congregation on 5-5-71.

The Report of Synod's Board of Trustees was taken up. Items 1 and 2 were referred to the Finance Committee. Item 3 was referred to the Nominating Committee. The Report was adopted as a whole and is as follows:

REPORT OF THE TRUSTEES OF THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA

The Trustees of the Synod of the Reformed Presbyterian Church met three times since the last meeting of Synod.

Present officers are John M. Mitchell, President; H. E. McKelvy, Vice-President; Louis D. Hutmire, Secretary-Treasurer.

The Securities Portfolio was up-dated during the year. Over a million dollars worth of securities was sold, and a like value of securities was purchased during the year. This is being accomplished under the advice of McKee-Harrison, Incorporated, of Indianapolis. The number of issues of stock was reduced by one-third, and preferred stocks were practically eliminated. This concentrated portfolio will be easier to handle, and we trust that the securities now held will pay a greater dividend, and the growth will be faster. The surveillance of the portfolio will be continuous, but the buying and selling should be lessened in 1971.

The office accounting is being reviewed, and improvements being made where needed. The board has hired John M. Mitchell, CPA on a one day a month basis to review, revise and up-date, where necessary, the accounting and financial reporting. Progress is being seen in this area. For instance, the Board of Erection Mortgages and Investments were placed on the books during the year. The Mortgages Receivable Account as of 12-31-70 was $158,998.39. Stress is presently placed on the Pool Securities Account and the Endowment Accounts.

The Blue Shield Hospitalization Plan has been in effect for over six months. Twenty-five families are presently involved in the plan. The more

people involved, the better the coverage and rate. We hope others will apply. New employees may join within thirty days of their employment. Others can join on August first of each year.

The office of the Trustees was moved to the Seminary in February. It is more convenient for most people, and is a saving to the church.

Undesignated funds available for distribution are as follows:

John L. Wright Estate, Grahams	$12,186.50	
John L. Wright Estate, McCloy	12,130.38	$24,316.88
Gift, undesignated		2,000.00
		$26,316.88

Our books show the following:	1969	1970
Miscellaneous invested funds	$ 196,629.30	$ 217,092.72
Annuity funds	77,835.24	80,835.24
Securities	2,290,853.81	1,977,733.91*
Mortgages	100,914.50	133,978.64
Total endowment	1,474,382.87	1,089,674.58*
Earnings for the year, Gross Income	194,284.94	188,301.63
Office expense	20,617.90	25,691.50
Cash receipts	561,161.94	794,614.71
Cash disbursements	565,158.29	812,202.80
Market value of securities	4,344,629.40	3,941,208.62*

*$485,185.79 of securities were transferred to Geneva College.

Changes were made to effect the distribution of monies.

1. The percentage rate on Temporary Investments for 1970 was set at 5½ percent. The rate of payment will be set each year by the trustees.
2. Synod's budget was distributed one-twelfth each month. This gave an even flow to the Current Accounts.
3. No interest was charged on overdrawn accounts for 1970. This idea is still under study by a committee so there is no guarantee this method will continue.

RECOMMENDATIONS

1. Undesignated funds of Synod be distributed as follows:

A. The Foreign Mission Board be granted $13,042.04 to clear up their December 31, 1970, current account deficit.

B. The Seminary be given $2,631.69 for additional funds for the Seminary Library Fund and for additional funds for the investment account in anticipation of the need of a fourth professor.

C. The Pension Board be given $2,631.69 to increase the Widow's and Orphans Investments.

D. The balance of undesignated funds which amounts to $8,011.46 go to Synod's Budget.

2. That Synod appoint a committee to review the present system of

coordinating the financial requests to Synod to see if improvement can be made.

3. That the successors to David R. Armstrong, Stewart M. Lee, and H. E. McKelvy, whose terms expire at this Synod, be chosen.

Respectfully submitted,
Louis D. Hutmire
Treasurer

A report on the condition of Ron Homa, student of Theology under care of Ohio-Illinois Presbytery, was made by Roy Blackwood. A letter from C. E. Caskey indicated his thanks for Synod's prayers in his behalf and God's prolongation of his ministry, and his prayers for Synod. Word also was received concerning the hospitalization of J. G. Vos and Claude C. Brown which prevented their attendance at Synod. A prayer of intercession was offered by Clark Copeland.

The Report of the Stewardship Committee for 1970 was taken up, adopted, and is as follows:

REPORT OF SYNOD'S STEWARDSHIP COMMITTEE FOR 1970

In order to keep the members of the denomination informed regarding good stewardship, the work of the Church and Synod's Contributed Budget for 1970, your committee made use of bulletin covers and inserts, letters of announcement and information, and the pages of the Covenanter Witness for articles and monthly reports of progress.

Your committee would like to thank the many others who also assisted in our work. Especially the Rev. Mel Martin and those members of the R. P. Home who sent out so many stewardship reminders to the Church. We also believe that the monthly reports sent out by our Church Treasurer, Mr. Louis D. Hutmire, and printed in the Covenanter Witness were of great help in allowing the Church to see how we were doing month by month.

A total of $196,360 was raised by the Church in 1970. This amounts to approximately 85 per cent of the proposed budget of $231,077.

Respectfully submitted,

Russell Comingore
Keith Copeland
Raymond P. Joseph
Paul Kennedy
Jerrold S. Milroy, Chairman

The Report of the Stewardship Committee for 1971 was taken up, amended, and is as follows:

THE REPORT OF THE STEWARDSHIP COMMITTEE FOR 1971

Your Stewardship Committee would respectfully report that we plan to keep the needs of the Contributed Budget before the Church in various ways this year. We have already urged congregations to put the Denominational Budget in their local congregational budgets and to make regular monthly contributions to the Denominational Treasurer. There are more congregations doing this, but still not enough!

We plan to put articles in the Covenanter Witness regarding the needs and responsibilities in connection with the Contributed Budget. We would urge pastors and deacon boards to keep before the people the overall needs of the church as well as the local needs.

The Contributed Budget for 1971 is $230,000. The Contributed Budget for 1970 was $231,077, and we raised about 85 per cent of it, or $196,360. This was the largest amount ever raised by our denomination for the Contributed Budget! This means that this year, 1971, we will need to work and sacrifice even more if we are to reach the goal accepted by Synod as necessary to meet the needs of the various departments of the Church.

The Covenanter Church is certainly to be commended for its sacrificial giving to the Lord's work. We do not give the most "per member", but we are near the top. As a denomination we also have large plans and therefore we need the funds to carry on the Lord's work. It is up to this Synod to face these facts and return to your congregations willing to lead them and encourage them to meet these obligations in carrying forward the Lord's work through the Covenanter Church.

Recommendations:

1. That Deacon Boards be encouraged to present these needs at least 4 times during the year.
2. That congregational treasurers be urged to forward funds to the denominational treasurer monthly.
3. That congregations be urged to take a special offering for the needs of the Contributed Budget at Thanksgiving time this year.
4. That the following statement from Chapter II, Directory of Worship, paragraph 8, page 310, be particularly emphasized to the congregation: "Every member...should adopt some definite system, or proportion in giving, based on the tithe as a minimum."

Respectfully submitted
Rev. M. W. Martin, Chr.
Rev. Joseph M. Caskey
Mr. John Wilson
Mr. Louis Hutmire
Mr. Willard Hemphill

The Report of the Board of Pensions was taken up, adopted and is as follows:

REPORT OF THE BOARD OF PENSIONS

Again, this year, we have thirty six persons on our pension list. Eight retired ministers, eighteen widows, and ten missionaries and lay workers, are receiving monthly pensions or supplements from the Board. The estimated expenditures for 1971 will be over $46,000.

In meeting the pension increases voted by Synod two years ago, we find dwindling balances in our Ministerial Relief, Widows and Orphans, and Pension Plan Departments. In the Widows and Orphans Department we face a deficit in 1971 even though we were granted $12,500 from Synod's Budget for this year. We are meeting this crisis by transferring all of the Pension Investments income received in 1970 to this account. It appears almost certain that we will need to do this again, next year. If Pension Plan Endowment income is the same in 1971 as last year, we will spend all this income and $4,500 of money received from congregational assessments, to meet pension payments in 1971. What this plainly means is, that larger askings from Synod's Budget will be necessary; and that our capabilities for pension increases in the near future are being curtailed.

Plans have been approved to provide insurance coverage for licentiate students of theology who are under the care of our various presbyteries. This would provide some disability benefits also.

A special committee is at work on a new pension plan; and has gathered actuarial data for it. At our spring meeting this committee was authorized to work out a comprehensive plan during the present year, to present to the Board and to Synod. Any such plan will require additional financing, probably by substantially increased assessments on the membership of our congregations.

The Pension Board wishes to thank the Synod for some special consideration that has been granted to our Widows and Orphans Department. By action of Synod in 1961, this department was designated to receive ten per cent of all undesignated bequests for the purpose of building up its endowment. This policy has resulted in an increase in the endowment fund from $15,800 in 1961 to $31,580 in 1970. This program was terminated by Synod last year. But as you can see, the endowment was almost doubled for one of the most needy departments of

our Church. We have appreciated this help.

The terms of Fred Cretors and Ralph Wilson expire this year and their successors should be chosen.

Respectfully submitted,
J. Ralph Wilson, Secretary

Paul Hindman of Minneola was introduced as a member of Synod attending for the first time.

Item 1 of Unfinished Business - The Report of the Committee on a Scriptural Teaching on Alcohol and Tobacco - was made the order of the day for this evening following the reading of the Minutes.

Item 2 of Unfinished Business - The Report of the Committee on ReBaptism of Catholics - was referred to a new committee to be appointed by the Nominating Committee to report to the Synod of 1972.

Item 3 of Unfinished Business - The Report of the Committee to Consider Paper Six of the 1967 Synod - was taken up. Item 1 was recommitted to the committee to report back to this Synod.

Item 4 of Unfinished Business - The Report of the Committee on a Study Guide of the Covenant of 1871 - was taken up, adopted, and is as follows:

REPORT OF THE COMMITTEE TO PREPARE A STUDY GUIDE FOR CENTENNIAL STUDY OF THE COVENANT OF 1871 TO THE REFORMED PRESBYTERIAN SYNOD OF 1971

Dear Fathers and Brethren:

The Outline Studies in the Covenant by the late Rev. Frank D. Frazer with introductory materials was printed and placed in the care of the Board of Publications and Board of Christian Education office for free distribution. An advertisement was placed in **The Covenanter Witness** offering free copies to congregations on request.

The sum voted to pay for 3,000 copies was $500.00, but on account of extra pages used to add introductory articles the cost went over that. The Witness Committee paid the additional cost.

From Synod's Miscellaneous Fund $500.00
From Witness Committee Account $154.00
Paid to Mercury Press, Pittsburgh, Pa. $654.00

The Witness Committee has subsidized preparation of casette tapes of a series of talks on the Covenant of 1871 to accompany the Study Guide if congregations or groups wish to use them.

Signed,
Samuel E. Boyle
Chairman of Committee
Appointed 1968-1969

Item 6 of Unfinished Business - The Report of the Psalter Revision Committee - was taken up item by item. Items 1 and 2 were amended and adopted. Item 3 was adopted. Items 4 and 5 were referred to the Finance Committee. Item 6 was amended and adopted. The report was adopted as a whole and is as follows:

COMMITTEE ON PSALTER REVISION
Report to Synod June 1971

Since our last report to Synod in August of 1970, committee activities have been carried on by correspondence. A page-by-page survey of the 1950 edition of **The Book of Psalms With Music** proposing a working basis for revision was circulated among committee members last September, and it will be the main consideration in our next meeting, which we hope to arrange this summer.

We are at this time requesting Synod to support Psalter revision as a major project for 1972 and 1973. The time seems appropriate for the following reasons:

1. **Interest**. Committee publicity and effort has been on the "soft sell" level from 1967 to the present, and response indicates among young and old, and among veterans and novices in Psalm-singing, a good balance between hunger for new and vital experiences in singing, Psalms and attachment to the words and music we already cherish. We have not been bombarded with urgent pleas for drastic change, nor have we been deluged with petitions to drop the whole matter. We sense a level of interest in revision which will help us prepare a singable Psalter, containing both the familiar and the refreshing, all true to God's Word and promoting congregational praise.

2. **Talent.** On the committee and throughout the church the Lord has given us men and women with the scholarship, musicianship, creativity, and commitment to His Word which will be required for Psalter revision. To focus these gifts on this project will require the support of the entire denomination, and the specific leadership and authorization of Synod.

3. **Need**. The present supply of the 1950 edition of **The Book of Psalms With Music** will likely be exhausted by early 1973. Another reprint of this edition would tend to postpone for at least five years the introduction of some improvements for which we are now ready. The longer we postpone revision the greater will be the need for change, and the advantages of gradual transition will tend to be lost.

4. **Opportunity**. Although our principal concern must be to help our own people worship God in Spirit and in truth, the Lord is creating an interest in singing the Word among many of our fellow-christians. The Bible-centered activities of such movements as Inter-Varsity and the Navigators are developing a hunger for words which are appropriate for

God's praise, and who knows but that the Lord has preserved us as a denomination for such a time as this. We sense a special excitement in proving that Psalms are to be sung by showing in a complete and accurate Psalter that they are and can be. We need this kind of support for Psalm-singing even among Covenanters, who accept the arguments for Psalmody but leave large portions of the present Psalter unsung.

We urge special care in reviewing and approving our specific recommendations, because the extent of support we are requesting demands an acceptable product. At the same time, the very nature of decisions involved in a project of this sort precludes debate and approval of details. Synod must authorize the work and the workers in faith that the Lord will bless the total effort and provide specific guidance along the way. For a number of reasons we are urging that the project be under the general supervision of the Witness Committee.

1. The promotion of congregational Psalm-singing is a continuing responsibility of this committee, charged with explaining and implementing the distinctive Biblical witness of our denomination.

2. Study and preparation for Psalter revision can be encouraged by this permanent committee on a continuing basis, with focus on appropriate projects from time to time, from a perspective of the denomination's total witness.

3. Supervision by the Witness Committee can provide proper financial oversight without involving allocation of budget funds to a new committee or agency of the church.

4. The Witness Committee already includes those who are in a position to encourage and support Psalter revision as a major project at this time.

It is the feeling of the committee chairman that he must be in a position to give prime attention to this work if any further significant progress is to be made. The Lord appears to be opening the way for this, if Synod agrees that the time is appropriate. The college approved his request for partial relief from admissions responsibilities in the spring of 1971, so that he could give some attention to the work of Psalter revision. Although he will again be teaching full time in the fall, he has reasonable assurance of at least partial leave of absence in the spring and fall of 1972.

Many questions must remain unanswered for the present, and most of the others can be answered only tentatively and partially. In general overview at this time, however, we picture a 1973 edition of **The Book of Psalms With Music** which will contain about 400 pages, as compared with 360 in the 1950 edition. We anticipate nearly 100 frequently used selections which will contain no change in either words or music. In the case of Psalms where we now have two versions, we would expect to eliminate some of those least used and substitute new versions where appropriate and available. Particularly for little-used Psalms or selections we hope to increase effectiveness by accurate and usable words and expressions, though still retaining familiar or relatively simple tunes. On about 100

pages we would expect to introduce, only as alternates to versions and tunes already well-established in usage and effectiveness, the new versions and tunes which will represent the greatest degree of innovation. The book will, as now, contain only Psalms, all of every one of the 150 in order.

Recommendations:

1. That Synod authorize the committee to proceed with the revision of **The Book of Psalms With Music** to be ready for distribution about June, 1973.

2. That preparation and publication of this revision be assigned to the present Psalter Revision Committee under the supervision of the Witness Committee, and the Board of Education and Publication.

3. That Synod authorize the Witness Committee to employ the chairman of the Psalter Revision Committee on a three-fourths time basis for the calendar year 1972 or for such part of the year as he can work on that basis.

4. That Synod approve the allocation from its 1972 General Budget a total of $8,000 for this project, to be used to pay the parttime salary of the chairman, and to help defray clerical and travel expense for him and the other members of the Psalter Revision Committee.

5. That Synod allow up to $350 for Psalter Revision expense in 1971 to help with correspondence and travel.

6. That Synod allow, in both learning and worship situations, the use of such new versions of the Psalms as the committee is considering from time to time.

Respectfully submitted,
THE PSALTER REVISION COMMITTEE

Roy Blackwood
Mary E. Coleman
Clark Copeland
Louise Copeland
Robert Copeland
Eleanor Hutcheson
Charles McBurney, Chairman
Edward Robson
John Schaefer
Elaine Tweed
G. I. Williamson
Renwick Wright

Synod was recessed in prayer by John McFarland.

MONDAY, JUNE 14, 1:30 P.M.

Synod reconvened on Monday, June 14, at 1:30 p.m. singing Psalm 48, and was led in prayer by D. Ray Wilcox.

The Roll was called.

The Minutes of the previous session were read, corrected and approved.

Paper Six from New York Presbytery Re: statistics in the Minutes of Synod **was referred to a special committee to be appointed by the Nominating Committee to report back to this Synod.**

By motion, the time of the Order of the Day of the Report of the Committee on the Scriptural Teaching on Alcohol and Tobacco was changed from tonight to tomorrow morning following the hearing of Representatives.

The Report of the Board of Church Erection was taken up item by item, discussed, and recommitted to the Board to report back to this Synod. Synod voted that the members of the Board present here be constituted as a quorum.

The Report of the Board of Education and Publication was taken up item by item. Item 1 was adopted. Item 2 was referred to the Finance Committee. Item 3 was laid on the table until the Report of the Board of Church Erection. Item 4 was laid on the table until members of Synod have more time to study it. Item 5 was adopted and referred to the Finance Committee to make suitable recognition for the work of these men.

Item 7 of Unfinished Business—The Report of the Committee to Evaluate "An Evening in the Psalms—A Contemporary Approach to Modern Man"—was taken up. Recommendation 1 was recommitted to the Committee after a number of expressions from members of Synod regarding both the item and the program. The time was extended to consider the rest of the report. Recommendation 2 was also recommitted to the Committee. It was voted that the Committee be continued to complete its study; that it be enlarged by the addition of two members; and that travel expense for one meeting of the committee be provided. The Report appears in the Appendix.

Synod was recessed in prayer by Chester R. Fox.

MONDAY, JUNE 14, 7:30 P.M.

Synod was reconvened on Monday, June 14, 7:30 P.M. singing Psalm 67, and was led in prayer by John Sinclair, Sr.

The Roll was taken.

The Minutes of the previous session were approved as read.

Paper Seven from Charles Sterrett and John Tweed Re: Students of Theology was referred to the Judicial Committee for disposition.

Paper Eight from four members of the Court Re: Political Dissent was referred to the Witness Committee.

The Report of the Board of Evangelism was taken up item by item. Items 1 and 2 were adopted. Item 3 was referred to the Nominating Committee. Item 4 was referred to the Coordinating Committee. Item 5 was adopted by a two-thirds vote and the new Constitution as adopted

appears in the Appendix. The Report was adopted as a whole and is as follows:

REPORT OF THE BOARD OF EVANGELISM TO THE 1971 SYNOD

The task of carrying out the Great Commission is an unavoidable command.

It is so easy and natural to accept the "come ye's" of our Lord, without accepting the obligation of the "go ye's". Our prayer is that we might see men in the ranks of our church having a part in what Stephen saw:

> "And the Word of God increased, and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith." Acts 6:7

It is with real interest that we look across our church and consider some of the trends. We cannot dispute the facts that youth and adults are responding to the Gospel and making their public profession of faith thus uniting with the church. Here are some statistics from the Minutes of Synod:

	New Members from Baptized Rolls	New Members from Profession of Faith	New Members from Other Denominations	Total Communicant Members
1960	91	43	15	4705
1961	127	58	46	4748
1962	104	53	47	4715
1963	83	63	15	4724
1964	83	28	31	4622
1965	76	30	27	4605
1966	86	55	15	4508
1967	65	67	35	4462
1968	78	81	61	4458
1969	72	67	39	4395
1970	101	73	116	4557
	966	618	447	

The Synod cannot overlook the implications of these statistics. They would seem to verify that the Christian home and Christian Education emphasis of our evangelistic effort is the key source of new disciples. It is a matter of concern that no more than 81 persons made public their professions of faith and united with the church in any one year since 1960. In 1970 we had 4557 missionaries "going into all the world with the Gospel". It is to these 4557 member missionaries that our Board has been appointed to encourage, train, challenge and offer assistance.

Our Board received into its membership four new members as elected by Synod. These are : Dr. William Dill, Rev. Bruce Hemphill, Dr. Arlan Ramsay, and Rev. Wayne Spear. Dr. Dill and Dr. Ramsay reported on their time of training in Evangelistic programs. Our Constitution provides for similar training for all new or re-elected members.

The Fall meeting was held on the Purdue University campus near our West LaFayette ministry. Board members were able to hear of the ministry of the Fellowship. The day of observation, training, and meeting men and women who have recently come to know the Saviour was a spiritual refreshment to the Board. A great portion of the business of the Board was the revision of the Board's constitution and other policies. The new revised constitution is presented to Synod for study and adoption.

Board members continue to be available to travel to assist in Evangelism training seminars, or other congregational evangelism ministries. Congregations are encouraged to participate in the pastor-laymen exchange of pulpits.

Officers elected for the coming year are: Robert McFarland, President; Dr. Bill Dill, Vice President; Dr. Max Mann, Secretary; and Joe Copeland, Treasurer. The new committee arrangement is included in the revised constitution.

Recommendations:

1. That Sessions give serious consideration to urging their congregation to use the funds normally allocated for one of their communion assistants, and that these funds be used to hire assistance in local evangelism emphasis.
2. That sessions be encouraged to arrange at least one pulpit exchange with other Covenanter congregations. That at least one layman be encouraged to accompany the Pastor to share his Christ-centered personal testimony.
3. That successors to the following, whose terms expire at this meeting of Synod be appointed: Roy Blackwood, Robert McFarland, Max Mann, Dean Smith.
4. That Synod approve our participation in Synod's budget for $3500.00.
5. That the newly revised constitution be approved by Synod.

The Board of Evangelism was directed to investigate Key 73 and bring in a report to next Synod.

It was voted to consider the revision of "Seeking a Response" by the Board of Evangelism in connection with Unfinished Business, Item 17.

The Report of the Board of Home Missions and Church Extensions was taken up item by item. Items 1 and 2 were approved. Item 3 was laid on the table until action is taken on Unfinished Business, Item 5. Items 4-6 were adopted. Item 7 was referred to the Finance Committee.

Synod was adjourned in prayer by R. Paul Mathews.

TUESDAY, JUNE 15, 8:45 A.M.

Synod met pursuant to adjournment on Tuesday, June 15, at 8:45

a.m., and was constituted in prayer by R. C. Fullerton.

The Roll was taken.

The minutes of the previous session were read and approved.

Dr. Dorothy Haas presented the work of the American Bible Society to the Synod.

The Order of the Day—the Report of the Committee on the Scriptural Teaching on Alcohol and Tobacco—was taken up.

Elders of our Reformed Presbyterian Church who were present but not delegates were given the privileges of the floor.

A 10 minute time limit was set on speeches on the floor of Synod. The remainder of the Session was taken for debate on Item A.

Synod moved that the Report of the Committee on Alcohol and Tobacco be made the Order of the Day this evening following the hearing of the fraternal delegate.

Synod recessed in prayer by David Patterson.

TUESDAY, JUNE 15, 7:30 P.M.

Synod reconvened singing Psalm 138 and was led in prayer by Luther McFarland.

The Roll was taken.

The Minutes of the previous session were read and approved.

A partial Report of the Nominating Committee was given and adopted.

Paper Nine from St. Lawrence Presbytery Re: United Bible Societies was referred to a special committee to be appointed by the Nominating Committee.

The Rev. Lawrence Eyres, Pastor of the Orthodox Presbyterian Church in Dayton, Ohio brought fraternal greetings to our Synod from the Orthodox Presbyterian Church.

The Order of the Day—the Report of the Committee on the Scriptural Teaching on Alcohol and Tobacco—was taken up.

Debate continued until 8:55 P.M. when by more than a two-thirds vote(77-26) debate was cut off in order to entertain the previous question. (Item 1)

Synod proceeded to vote on Item A. 41 votes were cast in favor of Item 1 with 68 votes against the adoption of the item. (73 affirmative votes would have been necessary to adopt.) The item is as follows: "That the following be substituted for the present text of Chapter XXII, Section 6 of our Testimony: "Mutual help in a holy life and maintenance of the truth being one design of Church Fellowship, that a testimony be borne against sin and all temptations thereto, the followers of Christ must be temperate in all things, and must not be a stumbling-block to others." Galatians 6:2; I Timothy 5:20; I Corinthians 9:25; 6:12; Proverbs 25:16,27; Ephesians 5:18; Proverbs 23:20,21; I Corinthians 8:12,13; Romans 14:21-23.

The following expressed their dissent from the action of Synod: G. I. Williamson, Charles S. Sterrett, John H. White; Harold Harrington;

Robert Milliken; Ronald Nickerson.

Harold B. Harrington and Charles Sterrett presented the following reasons for their dissent in writing: We dissent from the decision of Synod concerning total abstinence as a requirement for church membership for the following reasons: a. Synod has not demonstrated to us that the Scriptures by precept or necessary implication teach the duty; b. and because Synod has justified its position by an erroneous concept of covenanting. We do not believe that by a covenant we can introduce non-Scriptural requirements of church membership.

The time was extended to consider the balance of the report. Synod voted to lay Item B on the table to entertain as a substitute Item 1B of the Minority Report.

Synod adjourned in prayer by J. Renwick Wright.

WEDNESDAY, JUNE 16, 8:45 A.M.

Synod met pursuant to adjournment on Wednesday, June 16, at 8:45 A.M. and was constituted in prayer by Milton Harrington.

The Roll was taken.

The Minutes of the previous session were read, corrected, and approved.

Synod voted to meet this afternoon from 1:30 to 4:00 p.m. during which time the Co-ordinating Committee will be excused for their meeting.

The Offering of Synod was received and amounted to $413.50.

Paper Ten from Midwest Presbytery Re: a missionary-at-large was referred to the Board of Home Missions and Church Extension.

The Report of the Seminary Board was read and taken up item by item. Item 1 was referred to the Judicial Committee. To implement Item 2 Synod was led in prayer by Waldo Mitchel and then proceeded to vote by ballot; E. Clark Copeland was elected as Professor of Biblical Studies for another 7 year term to begin in 1972. Item 3 was adopted. Item 4 was referred to the Finance Committee. Item 5 was adopted. Item 6 was adopted by more than a two-thirds vote. Item 7 was referred to the Nominating Committee. Item 8 was adopted. S. Bruce Willson was heard in behalf of the Seminary. The report was adopted as a whole and is as follows:

REPORT OF THE BOARD OF SUPERINTENDENTS OF THE R. P. THEOLOGICAL SEMINARY

It is with thanksgiving to our gracious Lord Jesus Christ, the King and Head of the Church, that we report the work of the 160th year of the Theological Seminary. Its beginning was marked by the inauguration on September 9, 1970 of the Reverend Wayne R. Spear as Professor of Systematic Theology and Homiletics.The Vow of Office was administered

by the Chairman of the Board, Dr. James D. Carson, and was signed by Mr. Spear. Mr. Robert K. McConaughy offered the Prayer of Inauguration and Dr. John O. Edgar presented the Charge to the Professor, after which Professor Spear delivered his inaugural lecture on "Inspiration and the Sovereignty of God". He has successfully completed his first year of teaching and is working on his doctoral thesis. Dr. James D. Carson assisted him in teaching Homiletics.

Dr. S. Bruce Willson, President of the Seminary and Professor of Church History and Practical Theology, has completed eighteen years as teacher and administrator at the Seminary. Dr. E. Clark Copeland in addition to his responsibilities as Professor of Biblical Languages and Literature is working to complete his doctoral thesis. Mr. Richard Crozier, Head Librarian at Geneva College, taught Beginning Hebrew again this year, and Dr. J. Renwick Wright, pastor of Geneva congregation, taught the course in Greek Reading the spring quarter. Dr. Kenneth G. Smith, Instructor in Evangelism, continued his leadership in the field of the student's personal evangelistic participation, and assisted in classes in Christian Education, and the Pastor's Personal Life. Dr. Smith has served the Seminary the past fourteen years, for which we are grateful and express to him our thanks. He will be ministering in North Ireland next year.

In keeping with the recommendation of Dr. Evans of the State Department of Education, the principle of "team teaching" was further developed this year. Both ministers and laymen, specialists in their fields, delivered from one to three lectures each. Among these were Dr. Donald Felker, Rev. David Armstrong, Dr. Samuel E. Boyle, Mr. William Secor, and from Geneva College Dr. Norman M. Carson, Dr. Russell Heddendorf and Dr. Peter Steen.

The Seminary Constitution requires that the first election of a new professor shall be for a term of 3 years. Inadvertently, the Minutes of 1969, page 45, line 6, indicate that Rev. Wayne R. Spear was elected for a seven year term. This error should be noted.

This is the year for the election of a professor of Biblical Studies. No written nominations were received by the Secretary of the Board in 1970. The Board recommends the re-election of E. Clark Copeland for a seven-year term to the Chair of Biblical Studies, effective June 1972. The Board will receive written nominations from Synod for the Chair of Systematic Theology and Homiletics this year, the election to be held in 1972.

It is normal practice in American institutions of higher learning for the Librarian to have membership on the faculty. Yet the requirements of the Seminary and the Synod require that election to faculty status shall be by the Synod. In meeting this problem, we believe that it will be possible to provide faculty status without jeopardizing Synod's responsibility, by making a clear distinction between teaching faculty and non-teaching faculty. The Board took action which would allow the granting to Miss Jo Anne Luther, B.A., M.L.S., non-teaching faculty status with the rank of Assistant Professor. The action is as follows:"(1) That the Librarian be

elected annually by the Board, and that the administration be authorized to grant non-teaching faculty status; (2) That the Librarian be given no instructional duties, nor participate in decisions affecting doctrinal matters; and (3) That this be referred to Synod's Judicial Committee for consideration as to whether Synod's interest in the election of full-time faculty members of the Seminary would in any way be violated by this arrangement."

There were seventeen students in the Seminary this year, of whom fourteen were regular students taking the full course, and three were special students. There were no candidates for the Missions Courses this year. Twelve of the regular students and one special student were Covenanters. At the Commencement Exercises on May 25, 1971, the diploma of the Seminary was granted to Robert Henninger and Ronald Homa, both of the Second R. P. Congregation, Indianapolis, Indiana; to George McEwen, Newtownards R. P. Congregation, eastern Presbytery of the R. P. Church of Ireland, and to Daniel Wolf, pastor of the Christian and Missionary Alliance Church, Cheswick, Pa. Ronald Homa took his last year at the Theological Hall of the R. P. Church of Ireland and completed his requirements, but because of illness had to return home and was unable to be present at graduation. His diploma was awarded **in absentia** and was delivered by his pastor, Dr. Roy Blackwood, Jr., the Commencement speaker. George McEwen took his final seminary year here, having completed the first two at the Theological Hall in Belfast. Dr. J. Renwick Wright preached the Baccalaureate sermon on May 23, 1971.

Richard Anschutz, Bruce Backensto, Philip Beard and Robert Willson were advanced to the third year, having completed a minimum of 60 semester hours. Edward Hindman, Bruce Martin and William Sterrett, having completed a minimum of 45 quarter hours, were advanced to the second year. Because of irregular schedules John Delivuk is classified as a middler and Larry Falk as a junior. James Thorne has been referred to Ohio-Illinois Presbytery for Special Work.

A significant milestone in the development of the Seminary was achieved this year with the dedication of the Library Addition on January 23, 1971. Mr. Arthur Kuschke, Jr., Librarian of Westminster Theological Seminary, delivered the dedicatory address. His title was "Truth and the Theological Library." There was a note of sadness because of the sudden death of our architect, Mr. Francis W. Swem, a week prior to the dedication. He had served the Seminary well, both in this building and in the larger renovation ten years earlier. The library addition construction and furnishings is complete except for minor details. The cost of building and furnishings in approximately $80,000 with funds available to cover this. We want to express the gratitude of the Seminary Board to our Heavenly Father for meeting the needs of the Seminary in ways which could not have been predicted, and which made it possible to complete the building and its furnishings without incurring any indebtedness. The valuable Associate Presbyterian Library has been

received. In cooperation with Synod's Board of Trustees, the former library stack room has been converted to a faculty office and conference room, and a temporary office and headquarters for the Treasurer of Synod's Board of Trustees.

A preliminary draft of the Seminary report for an evaluation committee visitation by the Pennsylvania State Department of Education was submitted to Dr. Warren D. Evans, Chief of Division of Graduate and Professional Programs, March 1, 1971, who returned it with some penciled revisions and suggestions and encouraged us to proceed with plans to request an evaluation committee. The finished report has been submitted to Dr. David H. Kurtzman, Secretary of Education, requesting the appointment of an evaluation team—hopefully to visit the Seminary this fall. Special recognition is made of the service of Dr. David M. Carson in preparing this report.

The Board took action that a revision be made in the Seminary Constitution (Article IV, Section 1, line 2) concerning the constituency of the Board to read: "consisting of twelve members, of whom not less than four nor more than six shall be elders, and not less than six nor more than eight shall be ministers." This revision of the Constitution is herewith submitted to the 1971 Synod for vote. The present requirement is eight ministers and four elders.

The terms of membership of W. W. Weir and D. R. Wilcox expire at this time. Dr. Weir requests he not be re-elected. The Board recommends the re-election of Dr. Wilcox, and makes recommendation to the Nominating Committee. It was with a distinct sense of loss that the Board received the resignation of Rev. Willard G. McMillan because of health reasons, and referred it to the Nominating Committee with recommendations for filling his unexpired term, class of '75. Mr. McMillan served the Seminary as the faithful and efficient Secretary of the Board for many years.

The Seminary Board has discussed the possibility of a 4th full-time faculty member. The reasons for this are the following: 1) the present load and the breadth of subject matter required of each faculty member precludes the possibility of our men having time to prepare material for publication as well as keep abreast of material in their own fields of study; 2) it will be necessary to face this question in connection with the visit of the evaluation team from the State Department of Education.

It should be noted that no formal action has been taken in this regard. Some questions that need to be answered are the fields in which the new professor would teach, and the realignment of the present assignments. In the light of a future need, the Executive Committee made known to Synod's Board of Trustees that if this becomes an eventuality, additional endowment funds would have to be secured. The money granted to the Board by action of the Board of Trustees, subject to approval by the Finance Committee and Synod, will be used for the first request only; namely, that of the library needs.

Officers of the Board are James D. Carson, chairman; Claude C. Brown, vice-chairman; Kermit S. Edgar, secretary; and Louis D. Hutmire, treasurer. Stewart M. Lee, with Robert K. McConaughy alternate, was appointed to represent the Board before the Coordinating Committee of Synod. The Board asks $30,000 for the Seminary and $1,000 for Student Aid.

Recommendations:

1. That the following action of the Board be submitted to the Judicial Committee: "(1) That the Librarian be elected annually by the Board, and that the Administration be authorized to grant non-teaching faculty status; (2) That the Librarian be given no instructional duties, nor participate in decisions affecting doctrinal matters; and (3) That this be referred to Synod's Judicial Committee for consideration as to whether Synod's interest in the election of full-time faculty members of the Seminary would in any way be violated by this arrangement."

2. That Synod proceed to the election of E. Clark Copeland for another seven-year term to begin in June 1972 as professor of Biblical Studies.

3. That Synod be reminded that nominations for the Chair of Systematic Theology and Homiletics may be made in writing to the Secretary of the Seminary Board this year, with the election to be in 1972. (Article V, Section 1, No. 1)

4. That effective January 1, 1972 the salaries of Seminary professors be as follows: (increase of 8 per cent)

Dr. S. Bruce Willson $11,340, (an increase of $840) of which $3,000 be designated housing allowance.

Dr. E. Clark Copeland $10,260 (an increase of $760) of which $3,000 be designated housing allowance.

Rev. Wayne R. Spear $9,180, (an increase of $680) of which $3,000 be designated housing allowance.

5. That the graduate study programs of E. Clark Copeland and Wayne R. Spear be recommended to the Graduate-study Fund for continued support.

6. That Synod amend the Seminary Constitution (Article IV, Section 1, Line 2) concerning the constituency of the Board to read: "consisting of twelve elders of whom not less than four nor more than six shall be ruling elders, and not less than six nor more than eight shall be teaching ministers."

7. That successors to W. W. Weir and D. Ray Wilcox whose terms expire at this time, and to Willard G. McMillan of the class of 1975 be elected.

8. That S. Bruce Willson, President, be heard in behalf of the Seminary.

Respectfully submitted,
Kermit S. Edgar, Secretary

The Report of the Graduate Study Fund was taken up, amended and adopted, and is as follows:

REPORT OF THE GRADUATE STUDY FUND COMMITTEE

Your committee respectfully reports that since the last meeting of Synod the following have participated in the Fund.

Wayne R. Spear has continued his program of graduate studies at the University of Pittsburgh and Pittsburgh Theological Seminary, on a limited basis, while teaching full-time at the Seminary.

Edward A. Robson was granted tuition fees, to continue a graduate program in the field of Linguistics at Syracuse University. Approval for the year 1970-71.

David R. Armstrong was granted a loan to complete a one-year M.A. in Christian Education program at Trinity Evangelical Divinity School. This program has been approved by Synod in partial fulfillment of requirements of the Board of Christian Education and Publication for the office of Director of Christian Education.

Lee Bittner III was granted $250 for study at Westminster Seminary.

Ronald W. Nickerson was granted a loan to begin graduate study in Journalism at New York State University, Pottsdam, New York, second semester, 1970-71. This program has been approved by Synod in partial fulfillment of requirements of the Board of Christian Education and Publication for the office of Director of Publication.

The following is a brief summary of the status of the Fund, April 1, 1971.

Current Account	
Balance, April 15, 1970	$3,509.67
Expenditures, Five grants	$2,264.00
Balance, April 1, 1971	$1,245.67
Temporary Investments	
Balance, January 1, 1970	$2,060.00
Receipts Interest	$ 113.30
Balance, January 1, 1971	$2,173.30

Item 5 of Unfinished Business—The Report of the Committee to Consider Ministers' Salaries—was taken up. Item 1 was referred to the Finance Committee. Item 2 was adopted. Item 3 was adopted with the instruction that the references in the 1968 Minutes of Synod **be written out in full (thus becoming items 3-8). The Report was adopted and is as follows:**

REPORT OF COMMITTEE TO CONSIDER MINISTERS' SALARIES

Since the 1968 Synod passed the recommendations of the Committee to Consider Ministers' Salaries, most of which are still applicable,

and which are also favored by the present committee, it seems appropriate to recommend only a new minimum salary scale. We feel that the minimum salaries beyond 1973 should be decided later due to the somewhat unpredictable inflationary trends in the cost of living.

In recommending these scales for 1972 and 1973, it should be emphasized that this is only a minimum scale and is not THE SCALE for ministers' salaries. It is very encouraging to find some congregations paying considerably more than the minimum, recognizing factors such as effective pastoral work, years of experience, additional education, regional locations, and the fact that the minimum may be just too low. This practice should be commended and encouraged.

Recommendations:

1) That the minimum salary for 1972 be set at $5,700 and 1973, $6,000; and that an increment of $400 per year be paid over and above the minimum up to and including 5 years or more experience, thus continuing the scale begun in 1969.

MINIMUM SALARY SCALE

With Years of Experience from 1968

Year	No Experience	1 Year	2 Years	3 Years	4 Years	5 Years or more
1971 *	$5,400	$5,800	$6,200	$6,600		
1972	5,700	6,100	6,500	6,900	$7,300	
1973	6,000	6,400	6,800	7,200	7,600	$8,000

* Adopted in 1968 for 1971

2) That a new salary committee be appointed by the 1972 Synod to bring in recommendations to the 1973 Synod concerning the minimum salary scales for 1974 and thereafter.

3) That each Presbytery take a more active role in overseeing the equity of pastors' salaries.

4) That each congregation be encouraged to assume the responsibility of paying all of the expenses incurred by the pastor in fulfilling his pastoral duties.

5) That each congregation be encouraged to assume more of the responsibility of paying fringe benefits.

6) That if a congregation is unable to pay the minimum salary it inform the pastor that he is a part-time pastor and that he should feel free to supplement his income.

7) That there be no salary differentials due to regions or number of dependents.

8) That congregations endeavor to pay more than the minimum scale recognizing factors such as effective pastoral work, years of experience, and regional locations; and that the congregations do not let the minimum become the maximum.

Respectfully submitted,
Lee P. Bittner II
Donald H. Mullinnix
John M. Mitchell, Chairman

The Report of the Board of Foreign Missions was taken up. Item 1 was referred to the Nominating Committee. Items 2-6 were adopted. Item 7 was amended and adopted. Item 8 was amended and adopted and referred to the Co-ordinating Committee. The Report was adopted as a whole and is as follows:

REPORT OF THE BOARD OF FOREIGN MISSIONS

". . .Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." Eph. 3:20,21.

What a vision of the power of God is given to us in these verses of all that we can expect to happen as we serve our Lord! May we seek together to carry on the immediate labors and to plan for the future with this thought before us.

A General Review

We have had some difficult moments during the past year such as the time when arrangements needed to be made to bring Miss Eleanor Faris from Japan in April due to a breakdown and when we had to formulate new plans for two couples going to Cyprus. Then there was the wait in Cyprus for new visas in order that our workers might know that they could continue their work there. In all of these cases the Lord worked out the details in such a way that we can but praise His name in knowing that He is overseeing His work.

We thank the Church for prayers for Miss Faris and for her healing which has enabled her to return to Japan and take up her work there. We thank the Church for prayers concerning the matter of visas in Cyprus. We thank the Church for prayers concerning the continuing program in both Cyprus and Japan. We praise the Lord for the response to Synod's Budget during the past year but have to report that we ended the year with a deficit of $13,042.00 which was due to several reasons. Two of these concern income from bequests which was only $1884.00 when we budgeted $7,000.00 which is average over the years, and our income from endowments was down about $2200.00.

We appreciated the response to the publication of the book **Hoi Moon** by Miss Alice Robb and anticipate the publication of the History of the Syrian Mission in cooperation with the Board of Christian Education and Publication this year.

We encourage Synod members to acquaint themselves with the new Manual that was distributed last fall and to encourage their congregations to study it.

Paper Seven was referred to us from last Synod and in response to this Paper we have increased the rate paid to missionaries for use of their cars on Board business to 10 cents per mile and have provided them the opportunity to borrow up to $500.00 from our revolving fund for the purchase of a car. This is to be repaid at the end of their furlough.

Commissioned to Cyprus

Mr. Richard Ayres returned home from Cyprus in August 1970 because he had to leave the island by August 15 when his visa was not renewed.

Mr. and Mrs. William Edgar and Mr. and Mrs. Donald Piper left for Cyprus on June 4, 1970 but stopped at L'Abri, Switzerland for about three weeks and arrived in Cyprus the first of August in time for the conference on Troodos. The status of the couples was changed slightly by agreeing that the two men should go in as full time teachers and their wives part time. This has worked out well and has given them about the same time for personal work as planned before.

Mr. Daniel Copeland completed his term under the Christian Corps for Cyprus program in July, 1970 and began full employment by the Larnaca Academy in the fall term but is continuing his personal work in cooperation with the other workers there.

Miss Ruth Reade and the Rev. and Mrs. Thomas Hutcheson returned to Cyprus on August 25, 1970 to begin new terms of service.

Mr. and Mrs. Thomas Edgar left Cyprus on September 19, 1970 to begin their furlough with their daughter in S. Africa. Mr. Edgar spent about three months in the United States on deputation work.

The Rev. and Mrs. J. Paul Wilson are to come home this summer and return in September for a 5 year term.

Mr. and Mrs. Kenneth Sanderson moved to Larnaca to permit Mr. Sanderson to take on the responsibility of acting principal during Mr. Edgar's absence. They had some adjusting to do but are giving good leadership there.

Mr. and Mrs. Ronald Stegall continue to live in Nicosia while Mr. Stegall teaches in Larnaca. Mrs. Stegall has been freed of teaching responsibility and as many of you know has been preparing prayer letters and doing personal work. We anticipate their returning home this summer.

A young man and a young woman were received into church membership in the fall of 1970 and this brought much encouragement to the Church there and to new converts. At least twelve more are studying for Church membership including at least two adults. Some have suffered persecution because of their relationship with the Protestants but the Lord has intervened and brought victory. More adults are attending services and we pray that some of them will desire to study for Church membership. The Rev. C. C. Christou, though retired, is helping in preparing converts for Church membership.

We would request your special prayers concerning official actions

relating to this work. Legislation was enacted in February which would regulate private schools. Its effect upon Bible teaching in the Academies is not certain but is being studied. It does limit the changing of religion for those under 16. This has come because of the many students who are attending Bible classes and Church services which has stirred up parents and other adults.

It is not difficult to get visas for ministers in Cyprus because they are considered professionals and therefore are respected in their places of leadership. However, we need to pray that the Lord will raise up national leadership in the Church in order that it might be a true indigenous church.

Assignments in Japan

What changes the Lord brings which calls for plans on our part! When Miss Eleanor Faris arrived home from Japan on April 8, 1970, we arranged for the return of Miss Orlena Lynn on the same date. Tarumi was left without a resident worker until the Rev. and Mrs. Samuel Boyle went to Japan on June 22, 1970 and stayed in Tarumi until they returned on September 18, 1970. The Rev. and Mrs. Gene Spear and family returned to Japan on August 31, 1970 to take up their work in Okamoto. The Rev. James Pennington then moved to Tarumi where he worked until he returned home on March 2, 1971. Miss Oreta Everett continues to work in the Okamoto area. Miss Faris returned to Japan on March 9, resuming work in the Tarumi area until the Rev. and Mrs. Boyle and their son, William, return in September.

This is a lot of planning and coordinating of workers and work but we thank the Lord for providing workers to take up the work as needed. We still are in desperate need of a minister for Japan to enable us to further carry on an effective work. We are grateful for the work of the Rev. Toshio Masunaga but pray that the Lord will raise up more national workers.

Looking to Taiwan

In accordance with the action of Synod last year, we have been studying the possibility of opening work in Taiwan. We are grateful that Mrs. Soong and her daughter were able to move into the chapel in Taiwan where the Rev. Charles Chao has been preaching. She was from our South China mission and has been supported by the Women's Synodical and has been working with Mr. Chao. We anticipate moving forward in this work but our main need is for a minister to begin training. This would enable us to have a man ready to move into Taiwan to work with Mr. Boyle when he moves on from Japan. We ask your prayers for the Lord's direction in this work.

We are grateful for the cooperation of the Reformation Translation Fellowship in our plans and will continue to work with them as we proceed in this work.

Recommendations:

1. That since the terms of Rev. E. C. Copeland, Rev. John McMillan,

William K. Metcalfe, W. W. Weir and Miss Elizabeth Henderson expire, their successors should be appointed.
2. That the Cyprus Commission consist of C. C. Christou, T. M. Hutcheson, E. P. Djaferis, W. K. Sanderson and J. P. Wilson.
3. That the Japan Commission consist of all ordained ministers in Japan and one elder from each organized Japanese congregation.
4. That Synod authorize an appeal for a minister to lead in the work of training Christians in Cyprus.
5. That Synod authorize an appeal for Cyprus for qualified and preferably experienced teachers especially in the fields of mathematics and science for a three year term.
6. That Synod authorize an appeal for a minister for work in Japan.
7. That Synod authorize an appeal for a minister for future work among the Chinese in the Far East.
8. That Synod grant $12,500 for work among the Chinese in the Far East in their 1972 and 1973 Budgets as part of the Foreign Mission Board grant from Synod's Budget.

Respectfully submitted,
R. A. Henning

Synod took recess in prayer by Paul Wright.

WEDNESDAY, JUNE 16, 1:30 P.M.

Synod was reconvened in prayer by John White.

It was voted that the Roll not be taken at this session.

The Minutes of the previous session were read and approved as read.

The Report of the Women's Association was received by the Synod and is as follows:

THE REFORMED PRESBYTERIAN WOMAN'S ASSOCIATION
ANNUAL REPORT OF THE SECRETARY

January 1, 1970 - December 31, 1970

With thankful hearts to God for His mercies in all matters, the Board of Directors of the R. P. Woman's Association presents the following seventy-fourth report to the church.

The Board of Directors, consisting of twenty-one members, held regular monthly meetings, except in August, and executive meetings as called. The Board was saddened by the death of one of its members, Mrs. L. E. Van Arsdale, in May.

Following the Association's annual meeting on February 25, 1970, the Board of Directors met and elected the following officers to serve for 1970:

President - Mrs. R. H. George
Vice President - Miss Agnes Lytle

Recording Secretary - Mrs. Donald Wenkhous
Corresponding Secretary - Mrs. Raymond Stohner
Treasurer - Mrs. Donald McCracken
Assistant Treasurer - Mrs. T. H. Clarke
Chairmen of the Standing Committees:
Admissions - Mrs. H. E. McKelvy
Donations - Mrs. Vance Smith
Members Personnel & Finance - Dr. Grace Martin
Public Relations - Miss Agnes Lytle
Interment - Mrs. T. L. Walsh
General Planning - Mrs. John Hickey
Inventory - Mrs. Gordon Wallace
Sunshine - Mrs. George Imm

The members of the Board, who are elected by the Association members, covet your prayers that the decisions made and the work done by the Board may all be to God's glory. We ask your continued prayers for the administration and all those who work at the Home, as well as for the residents. We are thankful for our Superintendent, Rev. M. W. Martin, and Assistant Superintendent, Miss Etta Weatherford, who serve the Home faithfully in the ordinary and sometimes extraordinary tasks that need to be done.

To keep informed of what is happening with homes for the aging, our Home is a member of the Pennsylvania Association of Non-Profit Homes for the Aging; also Rev. Martin and Miss Weatherford attended the Educational Institute held at Valley Forge in April.

As state requirements continue to increase, it will not be too long before our Superintendent will have to be licensed.

Rising costs continue to be a primary concern of the Board. It has been necessary to increase wages twice in the past year to try to alleviate the problem of securing and holding reliable help. It has also been necessary to raise the boarding rate to $275.00 a month.

The Home had a major expense this past year when a new heating system was installed in the middle building at a cost of $21,120. Another large expense was a new dishwasher costing $1,788. There have also been the usual replacements and repairs, and a considerable amount of painting done around the Home.

Those honored this past year on their 90th birthday were Mrs. Margaret K. McFarland in April; Miss Mary Allen in May, and Miss Mary McFarland in August. Mrs. Margaret Boyle, our oldest member, was honored by the Home family and guests for her 95th birthday in May.

Those called Home from life's journey were:

Miss Euna Boyd	February 7	age 86
Miss Elizabeth Robinson	February 14	age 86
Miss Alice Pack	March 27	age 80
Mrs. Richard McAllister	April 18	age 93

Mr. Joseph Dickey	July 21	age 89
Mrs. Lois Honeyman	August 6	age 93
Mr. W. R. McWhinney	December 16	age 79
Miss Jane Redpath	December 21	age 79

New members welcomed into the Home family during 1970 were:

Miss Nelle Moore - May 12 - First Presbyterian Church of Pittsburgh
Miss Lola Weir - June 26 - New York City R. P. Church
Mrs. Inez Dill - July 24 - Belle Center, Ohio R. P. Church
Miss Blanche McCrea - November 24 - Sterling, Kansas R. P. Church
Mrs. J. G. McElhinney - November 24 - First Phoenix R. P. Church

Any member of the Reformed Presbyterian Church may become a Life Director of the Association by the gift of one hundred dollars at one time, and an Honorary Member by the gift of fifty dollars at one time, or a Life Member by the gift of twenty-five dollars at one time. By the same donations one may be named Life Director, Honorary Member, or Life Member, in memoriam.

Respectfully submitted,
Miriam Wenkhous (Mrs. D. R.)
Recording Secretary

Other members of the Board
Mrs. J. A. Carson
Mrs. Robert Cook
Mrs. Russell Lathom
Mrs. C. R. McBurney
Miss Edith Miller
Mrs. C. M. Patterson
Mrs. J. B. Willson

Synod voted to express to the Women's Association its appreciation for their fine work in maintaining our Home.

The Report of The Reformation Translation Fellowship was received and is as follows:

The Reformation Translation Fellowship
REPORT TO SYNOD - 1971

We thank God for the privilege of continuing to send forth a steady stream—we hope it will become a river—of Christian literature for the Chinese. We thank our supporters but especially in recent months the Foreign Missions Board representatives on our Board, Prof. Clark Copeland (whose name through a series of blunders never did appear in the list in our annual reports), William Ramsey and William Metcalfe, the last name having served in this capacity for several years. We welcome the newest representative from the FMB, the Rev. Robert Milliken. Also, the

Executive Committee of that Board gave vital help in arranging for Dr. Boyle to go to Taiwan, and in evaluating the factors to be considered in plans for resumption of a Chinese Mission work and in enlarging the ministry of the RTF.

The printing of Mrs. Li's autobiography is going forward on the presses of the Banner of Truth Trust in London, and the book is expected to be available by September, a paperback of more than 300 pages, to sell, according to present plans, for $2.00. The Blue Banner Book Store in Hays, Kansas has consented to aid in the distribution of the book in this country. Miss Huston helped to nurse this project along when it seemed that a volume printer and publisher would not be found. We trust that now she may be able to relax somewhat at the Home in Pittsburgh, till the book appears.

The RTF Board always looks forward to Synod time, as an opportunity for getting together to discuss plans for the work. Mr. Chao expects to be home this year, as the youngest of the Chao family, Rose, has finished high school and expects to enter college this fall.

Mrs. Leung Lin Kei, one of our South China Christians, who also works part time for the RTF and is supported in this work by the Women's Missionary Synodical, is now living at and caring for the chapel in Taiwan, where Mr. Chao ministered for a time.

We appreciate the several Sabbath Schools, WMS organizations, Vacation Bible Schools and some congregations who send devoted help to carry forward this necessary ministry.

We look forward to the resumption of the Church's ministry among the Chinese in the return of Mr. and Mrs. Sam Boyle to the Far East. And we urge the Church to continue to pray for an open door to that great land of China, for the gospel, soon.

Lester E. Kilpatrick

John O. Edgar, our fraternal delegate to the Synod of the Christian Reformed Church, reported on his visit to their Synod. His report was received with thanks by our Synod.

John H. White, our fraternal delegate to the General Assembly of the Orthodox Presbyterian Church, reported on his attendance at their meeting; the Synod received his report with thanks.

The fraternal delegate to the Synod of the Reformed Presbyterian Church Evangelical Synod was Kenneth G. Smith. His report of his visit to their Synod was received with thanks.

Bruce C. Stewart, the alternate delegate to the Convention of the National Association of Evangelicals, reported on the 1971 Convention and his report was received with thanks.

Reports were received from the following Presbyteries and Commissions: Iowa, Midwest, New York, Ohio-Illinois, Pacific Coast, Pittsburgh, St. Lawrence, Cyprus, and Far East. The Reports are as follows:

REPORT OF IOWA PRESBYTERY

Iowa Presbytery would respectfully report:

Since our last report to Synod we have held one regular meeting, and two called meetings during the 1970 Synod. Our Ad Interim Commission has held two meetings.

Five congregations are under our care. Marion, Sharon, and Washington have settled pastors. Morning Sun receives regular preaching by the Sharon pastor. Lake Reno, in order to have the ministry of the Word, finds it necessary to call upon nearby ministers from outside our denomination.

Vacation Bible Schools were held last summer at Lake Reno, Washington, and Sharon, with Morning Sun giving assistance at Sharon. Marion held "Summer Fun and Film Night" in place of Vacation Bible School. This summer they plan both, and are looking forward to summer assistance from a student from our Seminary. Washington congregation had its Sabbath morning services broadcast over the radio during February of this year. Sharon is looking forward to observing its One Hundred and Twenty Fifth Anniversary in July of this year.

Iowa Presbytery is reaffirming its purpose to open a work in Iowa City, where the University of Iowa is located. Bible-believing churches in that city of forty thousand, are few; and churches holding to the Reformed Faith are minimal in number. A survey made in the summer of 1970 shows three substantial residential areas of Iowa City with no churches in them, and many non-churched families.

Presbytery's program of Presbyterial Visitation of the congregations, goes forward. Morning Sun and Sharon were visited last year; and Washington is scheduled for this year.

Our young people plan to attend the Forest Park Conference August 9 to 16. In order to provide Conference opportunities for our grade school children, we are looking forward to a Conferette at their level at Lake Darling, August 20 to 24.

On Saturday evening, November 7, 1970, an Inter-Church Psalm Sing was held in the Farm Bureau Building at Marion with full attendance, fine fellowship, and a special feature of Psalm singing by a chorus from the Cono School at Walker, Iowa.

On Friday evening, May the 28th of this year, the young people from our Marion, Washington, and Sharon congregations enjoyed a "campout" at the Indian Hills Country Club near Morning Sun.

Presbytery's Officers are: Moderator, Robert B. McCracken; Clerk, G. M. Robb; Treasurer, Raymond P. Joseph; Young People's Secretaries beginning January 1, 1972, Don Wilson and S. Ray Blair. S. Ray Blair, and Thomas A. Joseph represented Iowa Presbytery on the Coordinating Committee. Our statistical report has been forwarded to the Stated Clerk. Milford Hays is our financial agent. Our members are accounted for. Our traveling fund is paid in full.

Respectfully submitted,
G. M. Robb, clerk.

REPORT OF MIDWEST PRESBYTERY

The Midwest Presbytery has had one regular meeting in addition to the meeting at Synod time since last reporting to Synod.

We have sixteen congregations on our roll. Cache Creek was disorganized on December 4, 1970. Two of our congregations are without a pastor or stated supply and a third will be without a pastor as of June 21, 1971.

There are currently 27 ministers on the roll of Presbytery. Of these, 14 are pastors or stated supplies, 2 are home missionaries, 2 are foreign missionaries, 1 is editor of The Covenanter Witness, 5 are employed in business, and 3 are retired. The pastoral relationship between Verd V. Dunn and the Hot Springs congregation was dissolved as of December 31, 1970. The appointment of Philip W. Martin as stated supply of Cache Creek was terminated as of December 4, 1970 and he was transferred to New York Presbytery where he was received April 6, 1971. The pastoral relationship between Paul Faris and the Sterling Congregation will be dissolved effective June 21, 1971, in order that he may become pastor of the Lisbon congregation.

Two new mission works have been opened. In the fall of 1970 work in the Westminster, Colorado area was begun with J. Paul McCracken as missionary. In January, 1971 Verd V. Dunn moved to Albuquerque, New Mexico, and was placed in charge of the mission work there for one year, although he has employment in business.

There are 9 students under the care of Presbytery. These are Philip Beard, Larry Falk, Thomas Forman, J. Edward Hindman, Charles McCalla, Donald Piper, Richard B. Ramsay, Gene Rice, and Robert Ulrich.

Two conferences are planned for this summer at Covenant Heights, July 12-18, and at Forest Park, August 9-16.

The officers of our Presbytery are Raymond Hemphill, Moderator; Kenneth McBurney, Clerk; Robert Catloth, Treasurer; Max Mann, Assistant Clerk; and Howard Elliott, Moderator of the Ad Interim Commission. Robert McFarland, Joe Copeland, and Austin Mann are our representatives to the Coordinating Committee. Joe Copeland is our travelling fund agent. Our statistical report was forwarded to the stated clerk, our traveling fund is paid in full, and all our members are accounted for.

Respectfully Submitted,
Kenneth A. McBurney, Clerk
Midwest Presbytery

REPORT OF NEW YORK PRESBYTERY

Since the last meeting of Synod the New York Presbytery has held two regular meetings. At the Fall Meeting of Presbytery, Sept. 17, 1970, in the Newburgh, N. Y. Church, Robert A. Milliken was installed pastor of the Newburgh Congregation. The Spring Meeting of New York Presbytery was held April 6, 1971, in the Broomall, Pa. Church.

Robert A. Milliken is our moderator and H. B. Harrington is our clerk. Edwin H. McBurney is our treasurer and assistant clerk. John M. McMillan is moderator of our Ad Interim Commission.

Seven congregations and one mission station are under our care. Five of our congregations have settled pastors. One congregation is vacant. Philip W. Martin has been appointed Stated Supply at Montclair. Summer preaching has been arranged for White Lake Mission Station.

There are seven ministers on our roll. Six are serving as pastors. One is retired. William Smith requested that his name be removed from the roll of Presbytery and his request was granted. Philip Martin has been added to the roll of Presbytery by transfer from Midwest Presbytery. (4-6-71) William Taylor is a licentiate of New York Presbytery.

The minister from Coldenham and the elder from Broomall are our representatives on the Co-ordinationg Committee. The elder from Montclair is alternate. Charles Sterrett is our financial agent. All our members are accounted for and our travel fund is paid in full.

A Presbytery sponsored team will work in New York City for the second year. White Lake programs continue as in the past.

H. B. Harrington, Clerk

REPORT OF THE OHIO-ILLINOIS PRESBYTERY

The Ohio-Illinois Presbytery would respectfully report that since the last meeting of the Synod, comparatively few changes have taken place but a number are anticipated in the coming months. We have a total of twelve (12) congregations under our care, with all but three of them under the care of a pastor. The congregations without pastoral oversight are: Chicago, Bloomington, and Oakdale but of these three, two have called men to be their pastors and are anticipating their arrival around the first of July. This shift in pastorates will result in Chicago and Hetherton being without pastors while Bloomington will gain the Rev. Jerrold Milroy and Oakdale will gain the Rev. Robert Henning. The Orlando congregation which was reported last year as being without a pastor called James Wright and he was ordained and installed by a special commission of the Presbytery with permission of the 1970 Synod on December 21, 1970.

Since the last meeting of the Synod, the presbytery has met once in regular session, this being March 12 and 13 at Indianapolis. The next meeting will be in the Sparta area on March 10 and 11, 1972. We have two standing Commissions in the presbytery. The Ad Interim Commission functions under the moderatorship of the Rev. Raymond P. Joseph and the Commission on Church Extension has the Rev. Roy Blackwood as its moderator. Both these commissions meet as needs arise on a more or less regular basis.

We have a total of four (4) men under our care: Robert Henniger was licensed to preach the gospel at the spring meeting of presbytery, Ron Homa completed his work in the Theological Hall in Belfast before being confined under doctors care in Indianopolis, James

Thorne from the Orlando congregation who has finished his first year at the Ref. Presby. Seminary, and Robert Templeton serves as an elder in the Indianapolis congregation. Dean Smith who had previously been under our care accepted the call of the College Hill congregation and was accordingly transferred to the care of Pittsburgh Presbytery. We also have five men on our roll as ministers but without pastorates: Philip Coon, Donald Felker, Paul Mathews, Milton Harrington, and James Pennington.

Bible studies continue in two areas of outreach under the oversight of the Commission on Church Extension. The Columbus ministry which had been under the supervision of Lic. Dean Smith has continued with the leadership being provided by local personnel for the most part and occasional visits by one or more members of the Commission. The studies in Muncie, Indiana have continued on a regular basis by Mr. Blackwood.

The Covfamikoi Family Conference is again planned for the campus of Covenant College. The dates are August 7-13. Dr. Jay Adams will be the featured speaker during the conference. The conference continues to be administered by a three man conference staff composed of the youth secretary, camp director, and a camp manager.

Our travel fund agent is Fred Cretors. Our statistical reports have been forwarded to the stated clerk. Our travel fund is paid in full and all our members are accounted for.

Ralph E. Joseph, Clerk

REPORT OF THE PACIFIC COAST PRESBYTERY

Pacific Coast Presbytery held one regular meeting during the year, at Seattle, Wash. on February 17-18, 1971 in connection with the dedication of their new building and one meeting at Synod last year. The Ad Interim Commission, based at Los Angeles, has held 8 meetings in the past year, one of which was the installation of Glenn McFarland at Santa Ana on October 2, 1970.

We have six congregations on our roll, five of which have settled pastors. Phoenix has been without a pastor since the resignation of Lester Kilpatrick on May 21, 1971.

We have eight ministers on our roll five of which are pastors, one is doing church extension work, one is doing translation work in Taiwan, and one is in retirement. James Pennington was transferred to Ohio-Illinois Presbytery June 15, 1971; Paul D. McCracken was transferred to Pittsburgh Presbytery June 3, 1971. Lic. Paul Martin was transferred to Pittsburgh Presbytery to be ordained on November 6, 1970.

We have eight communicant members on the roll of our Presbytery.

We have three students of Theology under our care; Sam Chao, J. Bruce Martin and Lee Barcly.

The Seattle, Wash. Congregation has taken in seven new members from Anchorage, Alaska area with the purpose of starting a new work.

Our work of Church Extension at Walnut, California has been richly blessed by the Lord. During the nine months of ministry Ray and Mary

McCracken have been given good health and many answers to prayer which have aided immensely in carrying out the work. Two Bible Studies were held weekly throughout the year; one being a family study on Tuesday evenings and the other a women's Bible Study on Monday mornings. Individual studies have also been held.

Investigation is underway to locate a place for fall preaching services and an active summer program is planned. We give thanks for the excellent support and interest from across the church and ask for your continued prayers.

A Young People's Conferette was held April 7-10 near Fresno, Calif. in which 50 people from Presbytery took part. We are planning a Summer Conference at Prescott, Arizona August 14-21.

Our Travel Agent is Don Gouge, and our Travel Fund has been paid in full. Our representative on the Board of Corporators of Geneva College is Bruce Stewart.

Bruce Hemphill, Clerk

REPORT OF PITTSBURGH PRESBYTERY

The Pittsburgh Presbytery respectfully reports that since the last report to Synod two regular meetings, one Synod meeting and two special meetings have been held. The latter were for the happy occasion of the ordination and installation of Paul M. Martin and Dean R. Smith. We continue to hold regular meetings on Saturday that elders may more readily attend.

There are fifteen congregations under our care, and one New Work Fellowship under a commission of Presbytery. The Youngstown congregation was dissolved October 1, 1970, and the Rehoboth congregation was dissolved May 27, 1971. Eleven congregations have settled pastors, one of whom has resigned effective June 30. One is served by a stated supply but has called him to be its pastor. Three have had preaching under direction of the Secretary on Pulpit Supplies. The New Work Fellowship has preaching regularly.

There are thirty two ministerial members on our roll. Twelve are pastors; three are professors in the R.P. Theological Seminary; two are Professors Emeriti of the Seminary; eight serve at Geneva College; one is a retired professor at the College; one is Superintendent of the Reformed Presbyterian Home; one is assistant Administrative Secretary of the National Reform Association; one is retiring as Synod's Director of Christian Education and will serve an interim pastorate under Synod's Committee on Evangelism and Church Extension of the R. P. Church of Ireland; one is Executive Secretary of the Christian Government Movement but has accepted a call by the Foreign Mission Board for mission work in the Far East starting this fall; one is Director of Educational Services of Synod; and one is Synod's Director of Publication.

Paul M. Martin was ordained to the Gospel Ministry and was installed pastor of Allegheny congregation on November 6, 1970. Dean R.

Smith was ordained to the Gospel Ministry and was installed pastor of College Hill congregation on May 5, 1971. David R. Armstrong was released from the pastorate of First Beaver Falls congregation September 15, 1970 to accept the position of Director of Educational Services for the Synod, and was certified to Ohio-Illinois Presbytery September 24, 1970. Mr. Armstrong was received back from Ohio-Illinois Presbytery June 15, 1971. Lester E. Kilpatrick was received from Pacific Coast Presbytery and was installed pastor of First Beaver Falls congregation June 9, 1971. Ronald W. Nickerson was received from St. Lawrence Presbytery June 15, 1971. Robert A. Henning was released from the pastorate of the Eastvale congregation, effective June 30, 1971, and certified to Ohio-Illinois Presbytery as of the same date to accept the call of Oakdale congregation.

Five students of theology are under care of Pittsburgh Presbytery. Licentiate Lee P. Bittner III has taken post-graduate work in Westminster Theological Seminary, Philadelphia, Pa. the past year. Bruce R. Backensto was licensed by Pittsburgh Presbytery to preach the Gospel, May 15, 1971. Bruce R. Backensto and J. Robert Willson were advanced to third year students in the R. P. Seminary, William J. Sterrett was advanced to the second year, and John A. Delivuk is classified as a middler because of reduced class schedule.

The Young People have pursued their usual aggressive program. Following the Carleton Conference, a four-day Presbyterial Conference was held at Camp Sunrise Mountain with 72 in attendance. The spring Camp-O-Day was held April 8 to 10, 1971 at the same place. The Conference this summer will be August 14 to 20, at the Laurelville Mennonite Church Center and is designed as a Family Conference to bring families together in relaxation, recreation, Bible study and worship. It is a spacious camp with accommodations for all. The new "CY" Constitution was adopted, centering around a representative "CY Team" moderated by the Presbytery's Youth Secretary.

The Committee on Christian Education and Evangelism conducted a series of training sessions in February and March for those concerned in Christian Education. Four sessions each were held at Geneva Church and North Hills Church, with a total of 87 people involved. A training kit from the Christian Reformed Church entitled "Teaching for Changed Lives" was used, including tapes and overhead projector.

The Treasurer, Louis D. Hutmire, reported the following balances as of April 30, 1971: Current Account -$376; Church Extension Account - $1,312; Invested Funds - $2,350.

The officers of Pittsburgh Presbytery are: Moderator, J. Renwick Wright; Clerk, Kermit S. Edgar; Assistant Clerk, A. Wayne Duffield; Treasurer, Louis D. Hutmire. Melville W. Martin is Moderator of the Ad Interim Commission. Keith E. Copeland is Young People's Secretary, Herman L. Horner is Camp Director. Melville W. Martin is chairman of the Committee on Home Missions and Church Extension, and is Secretary on Pulpit Supplies. Paul M. Martin, Robert Hemphill and Donald H.

McBurney were our elder and deacon representatives on the Co-ordinating Committee. M. W. Martin is our representative on the Board of Corporators of Geneva College. Our financial agent is A. Wayne Duffield.

Our statistical report was forwarded to the Stated Clerk of Synod. All our members are accounted for. Our travel fund has been paid in full.

Respectfully submitted:
Kermit S. Edgar, Clerk

REPORT OF ST. LAWRENCE PRESBYTERY

St. Lawrence Presbytery would respectfully report that since the last meeting of Synod we have held our regular Fall Meeting and the meeting at Synod. The Ad Interim Commission has met to deal with necessary business.

There are five congregations under our care, three with settled pastors. On our roll we have two retired ministers, F. F. Reade and R. H. McKelvy, and one missionary J. P. Wilson. As of January 1, 1971 the name of Richard Olson was removed from our rolls at his request in declaring his independency from our denomination.

Regular Sabbath Worship is maintained in all our congregations. The three northernmost congregations were empowered by the Presbytery to supervise and maintain the St. Lawrence Family Conference.

The Syracuse Congregation has secured the services of Seminarian Bruce Backensto as summer assistant to the pastor.

The Lisbon Congregation is nearing completion of its building project and will hold public dedication services on June 29. R. W. Nickerson has served as stated supply from Jan. 1 to June 15th and was certified to Pittsburgh Presbytery as of that date. Rev. Paul Faris has accepted the call of the congregation and will take up his duties in mid-July.

The officers of Presbytery are: Moderator E. A. Robson; Clerk P. Faris (when received); Y. P. Sec., Hartley Russell; Treasurer, Dale Smith; Chairman of Ad. Interim Commission, H. Waldo Mitchel. Our travel fund agent is Isaac McKee.

Our statistical report was forwarded to the stated clerk and our travel fund is paid in full.

Ed Robson, Clerk Pro tem
St. Lawrence Presbytery

THE REPORT OF THE CYPRUS COMMISSION

We would like to use as the background for our Report this year the following thought: "I will mention the loving kindness of the Lord and the praises of the Lord, according to all that the Lord hath bestowed on us...according to His mercies, and according to the multitude of His loving kindness." (Isa. 63:7.)

The Cyprus Commission of the Synod of the Reformed Presbyterian Church of North America, respectfully reports that, since our last Report

to Synod, twenty-five regular and special meetings have been held. Some of them were for the purpose of receiving new members into our Church.

We received six new members into our Church during this year. Two were girls, both of them in the Senior Class of the Nicosia American Academy for Girls, and two are young men, students of other schools, in Nicosia; and also, Mr. and Mrs. Nicholas Savva, adults and parents of three daughters, of Larnaca. All of these were received on profession of Faith. Several other young people are now attending Communicant's Classes, leading up to their uniting with the Church.

Serving on our Commission, this year, are Rev. C. C. Christou, Moderator, Rev. T. M. Hutcheson, Clerk, Mr. Euclid P. Djaferis, Treasurer, Rev. J. Paul Wilson, and Mr. W. K. Sanderson.

Rev. C. C. Christou resigned his appointment as the Stated Supply of our Greek Evangelical Reformed Presbyterian Church, in Nicosia, for which he was appointed and served faithfully for one year. Rev. Christou continues to take regular preaching services, and serves on various committees and boards, as he is able, without remuneration.

Mr. Richard Ayres, one of our short term C. C. C. Missionaries, having completed two years of service, in Cyprus, was refused a Work Permit visa, to do full time Evangelistic Work, in Cyprus, and therefore returned to the United States during our 1970 summer Christian Youth Conferences, on Troodos.

Mr. Ronald Stegall was granted a half-time Teaching Permit visa, good until July 31, 1971. He was further told that he did not need a Permit to do evangelistic work the other part of his time.

Fourteen Missionaries have served under our supervision, this year. Mr. and Mrs. W. K. Sanderson, Acting Principal of our Larnaca American Academy; Miss Ruth Reade, Principal of our American Academy for Girls, Nicosia; Rev. and Mrs. J. Paul Wilson, Mr. and Mrs. Ronald Stegall, Mr. and Mrs. Donald Piper, all of Nicosia; and Mr. and Mrs. William Edgar, Rev. and Mrs. T. M. Hutcheson, and Daniel Copeland (a teacher and coach in the A. Academy), all in Larnaca.

Mr. and Mrs. W. K. Sanderson will be leaving on furlough, beginning in July, 1971. Mr. and Mrs. Ronald Stegall will have completed their C.C.C. assignment, of two years, in July 1971, and will return to the United States. Rev. and Mrs. J. Paul Wilson will be away, in the U.S.A., during this summer, but will return for work in late summer 1971.

Mr. and Mrs. T. M. Edgar plan to return to Cyprus, June 7, 1971, after having been on furlough for one year.

We have two separate preaching stations, under our care, one in Nicosia, and one in Larnaca. We have thirty-seven Communicant Members, and nine Baptized Members.

Two Communion Services were held during the year, on November 29, 1971, in Nicosia, and on May 2, 1971, in Larnaca. Thirty-two members communed in November, and twenty-eight in May.

The Commission is responsible for arranging, and holding, four Worship Services each Lord's Day, in Larnaca, and in Nicosia. One Service is in Greek, and one in English, in each place each week. The schedule of speakers for these services is worked out by Commission.

There is, also, a Christian Youth meeting held each Sabbath morning, in Nicosia, with approximately twenty-five average attendance. In Larnaca there is a Sabbath School each Sabbath morning, with 43 members attending five different classes. There is, also, a Christian Youth meeting and Bible Study held, in Larnaca, each Sabbath afternoon, with approximately eighteen in attendance.

Our Cyprus Commission is indirectly responsible for two Private Mission Schools, known as the American Academies, in Larnaca, and in Nicosia. The two schools have an approximate total enrollment of 950 boys and girls. The Schools are governed by a Governing Body, chosen by the Commission. The Governing Body has spent much time, this year, working out a new Prospectus, to comply with the New Private School Law of 1971, so that we may be able to continue our schools without sacrificing our Mission objectives. We hope to be able to teach the Bible in our schools, as we have been doing in the past.

The Cyprus Commission is appointed, annually, each year by Synod.

The Synod, also, appoints two Trustees of the Peponiades Trust Association, each year, who have previously been recommended by the Cyprus Commission. The Trustees serve for a three year term. There are a total of six Trustees, of whom two are elected each year in order to preserve a continuity of policy.

We have two Special Committees, appointed by Commission. These are the Greek Psalm Book Revision Committee, and the Christian Literature Committee.

Rev. and Mrs. J. Paul Wilson have been our Young People's Sponsors for the Summer Conferences.

Two Christian Youth Conferences were held at the Academy Summer Camp, on Troodos, in the summer of 1970. They were well attended, and fourteen were reported to have committed their hearts, and lives, to Christ. Another Spring Conference was held, in Larnaca, May 7 - 9, 1971, with approximately fifty in attendance. Two Christian Youth Conferences are being planned for this summer. The first one will be held, July 2 - 7, for older Christian Young People, who will be going into the Army, or going abroad to study. The second Conference will be held July 13 - 20, for American Academy students. The program will be more evangelistic in nature. Mr. Donald Piper is President, Bonnie Piper is Vice President, Mr. William Edgar, Secretary, and Gretchen Edgar, Treasurer.

Considerable time has been given, this year, to working out a Plan for a Training Program for Christian Workers, in Cyprus. We have spent

much time, also, negotiating with the Cyprus Government to get permission to purchase a building suitable for a Church and parsonage, which adjoins the American Academy for Girls, Nicosia. We hope permission will be granted soon.

All of the homes of our Church members are receiving the Covenanter Witness, regularly.

Rev. C. C. Christou, Rev. J. Paul Wilson and Mr. Euclid P. Djaferis, an Elder, were appointed as our Deputation, to meet with the Executive Committee of the General Assembly, of the Greek Evangelical Church, in Greece. The purpose was to explore a basis of further Cooperation in Christian evangelism, in Cyprus. Two meetings were held on March 23, and 24, 1971, in Athens, Greece.

Rev. C. C. Christou was appointed a fraternal delegate to a Retreat, held by the Greek Evangelical Church, in the island of Corfu, on May 24 - 28, 1971.

Mr. Leonidas Pantelides, of Nicosia, Cyprus, has been taken under the Care of the Cyprus Commission, as a Student of Theology. He has already been pre-enrolled in the Reformed Presbyterian Theological Seminary, Pittsburgh, Pa., pending the completion of his pre-requisite studies for the Seminary.

Our Statistical Report, and our Minutes, for the past year, have been forwarded to the Clerk of Synod, through the Executive Secretary of the Foreign Mission Board.

Respectfully Submitted,
T. M. Hutcheson, Clerk

REPORT OF THE JAPAN COMMISSION

Once again, we express our gratitude to our gracious God for sustaining and blessing the work of His Kingdom in Japan, and our part in co-laboring in the Kingdom's work, during another year. The Japan Commission would respectfully report that six regular meetings were held. The total membership of the Commission during the year included: T. Masunaga, moderator, Y. Nitta, Treasurer, J. Pennington, Clerk, G. Spear, and S. Boyle. S. Boyle returned to Japan during the summer months, and his help was greatly appreciated by the Commission and Church. G. Spear returned with his family to Japan after a time of furlough in the States, and resumed his duties as a member of the Commission in September, 1970. The Commission continued its work of overseeing one organized congregation, and two mission stations under its care.

The Sacrament of the Lord's Supper was administered two times during the year under the supervision of the Commission. Spring Communion was held on May 17th and Fall Communion on November 15th.

The Sacrament of Baptism was also administered to four adults and four children, and in addition two members were received by transfer of membership from other churches, and one by profession of faith.

Special Evangelistic Services were planned by the Commission on April 24, 25 at the Kasumigaoka Church with Rev. Shigeru Yoshioka, President of the Reformed Seminary as the speaker. The young people's conference was planned by representatives from all three churches with T. Masunaga and J. Pennington as co-advisors appointed by the Commission. The Conference was held on Awaji Island on Aug. 13,14 with S. Boyle as the main speaker.

Another special event of the year was the 10th Anniversary Celebration of the Higashi Suma Congregation held on July 11 with Mr. Boyle as the guest speaker. We rejoice with the Higashi Suma Congregation in the completion of this decade of growth and witness in their present location at Higashi Suma. Another first for the Japanese Church was a successful Teacher Training program planned by the Commission and ably conducted by Elder Nitta in July. These training sessions for teachers and prospective teachers for our Sabbath Schools and Vacation Bible Schools were held on three successive Sabbath afternoons, and proved most valuable.

Other activities carried out under the sponsorship and planning of the Commission included the annual Fall All-Church Conference held on Awaji Island on November 3rd. The Planning Committee under the leadership of Mr. Masunaga did an excellent job, and attendance and participation were most encouraging. Another highlight of the year was the annual Christmas Worship Service held on December 24th at Higashi Suma Church, featuring the presentation of "The Life of Christ in the Psalms". The enthusiastic participation of chorus members and readers, and good attendance and fellowship resulted in a memorable evening of praise.

The Commission also approved and provided financial support for visitation of out-of-bounds members, including Dr. and Mrs. Sakai and family, living in the distant city of Nagasaki on the southern island of Kyuushu, as well as other members of the various churches. The new translation of the Japanese Bible was approved by the Commission for use in our churches to become effective beginning in January of 1971.

T. Masunaga, G. Spear, and J. Pennington were privileged to attend the Reformed Ecumenical Synod, Pacific Conference held in Gotemba, Japan from November 16-20, 1970, as representatives of the Reformed Presbyterian Church. The study and fellowship with representatives of other Reformed churches from many Asian countries proved very worthwhile and stimulating.

We ask for the continued prayer support of the Church in America in behalf of the continued efforts to print a new Japanese Psalter. Please pray for progress and encouragement for the Psalter Committee under the leadership of Mr. Masunaga, that they might successfully complete a very difficult task.

The minutes of the Sessions of churches under the oversight of the Japan Commission have been examined and nothing contrary to the law and order of the church has been found. The minutes of the Japan Commission and statistical reports have been forwarded to Synod's stated clerk.

Respectfully submitted,
Toshio Masunaga, Moderator
James C. Pennington, Clerk

The Report of the Board of Church Erection was taken up, amended, and adopted as a whole, and is as follows:

REPORT OF THE BOARD OF CHURCH ERECTION

The Board of Church Erection met eight times during the year of 1970.

The Treasurer's Report is as follows:

CHURCH ERECTION CURRENT ACCOUNT

Balance January 1, 1970		$39,497.69
Receipts:		
Synod's Budget	$5000.00	
Interest, Loans	740.26	
Endowment Interest	491.23	
David Gregg Dividend	1082.80	
Temporary Investment Interest	56.65	
Payment on loans	26000.73	
Sale, Portland Church Property	7500.00	
		40,871.67
		$80,369.36
Disbursements:		
Syracuse Congregation	15000.00	
Rimersburg Congregation	15000.00	
J. Paul McCracken	7800.00	
Board Expense	154.59	
Church Erection Investment Account	10461.16	
		48,415.74
Balance December 31, 1970		$31,953.61

CHURCH ERECTION INVESTMENT ACCOUNT
(Due to Mortgages)

Invested in Mortgages October 30, 1970	$142,800.12
Winnipeg Church Investment	5,737.11
Church Erection, Current Account	10,461.16
Balance December 31, 1970	$158,998.39

CHURCH ERECTION MORTGATES RECEIVABLE

In Ledger October 30, 1970	142,800.12

Winnipeg Mortgage October 30, 1970	5737.11	
Four Mile Congregation	5000.00	
Washington Congregation	7000.00	
		160,537.23
Payments Received		1,538.84
Balance December 31, 1970		$158,998.39

Respectfully Submitted,
Louis D. Hutmire, Treasurer

For the information of Synod:

Not appearing on the above report:

A loan of $12,500.00 to the Seattle Congregation

An additional loan to the Four Mile Congregation of $4000.00

Recommendations:

1. That the revised Statement of Purpose and Functions of the Board of Church Erection be adopted by the Synod, as appended hereto.

2. That successors be chosen by this Synod for Harold Faris, Rev. T. R. Hutcheson, Clyde A. Redpath, and Merlin Wing, whose terms have expired.

Respectfully,
Clyde A. Redpath, Secretary

CHURCH ERECTION BOARD

I. General Statement of Purpose of the Church Erection Board

The Purpose of the Board of Church Erection is to provide advice and financial assistance in the form of loans to:

(a) Existing congregations to repair, remodel, or construct church buildings, manses, or secure necessary properties pertaining to the same,

(b) presbyteries and other church agencies for purchase of property and-or construction of church buildings and-or manses,

(c) individuals employed full-time by congregations, presbyteries or permanent boards of Synod for living accomodations.

II. Functions of the Church Erection Board

(a) to secure funds;

(b) to encourage regular and prompt repayment of loans through notification to each borrower on an annual basis;

(c) to charge interest on all loans according to the following schedule as established by Synod (1970): 1 per cent per annum on church properties and 2 per cent per annum on all other loans;

(d) to notify the denomination periodically concerning the availability of funds, and procedures for applying for them

(e) to secure from the denominational treasurer quarterly financial reports;

(f) prior to the meeting of Synod each year to analyze all outstanding loans and to include a written analysis in the minutes of the Board;

(g) to evaluate and act upon each loan application promptly.

Synod was adjourned in prayer by Harold McCrory.

THURSDAY, JUNE 17, 8:45 A.M.

Synod met pursuant to adjournment on Thursday, June 17, at 8:45 a.m. and was constituted in prayer by Willard McMillan.

The Roll was taken.

The Minutes of the previous session were read and approved.

The Synod requested that the devotional addresses presented to this Synod be printed in The Covenanter Witness.

Michael Mastorovich was seated as the delegate from Manchester and introduced to the Synod as a member for the first time.

Synod voted that the consideration of Item 1B of the Minority Report of the Committee on the Scriptural Teaching on Alcohol and Tobacco be made the Order of the Day after the reading of the Minutes this afternoon.

The Report of the Committee to Canvass the Overture sent down by last Synod was passed by more than two-thirds of the Sessions (49 affirmative votes out of 49 Sessions voting) and a majority of the elders voting. The Overture therefore is declared to be passed, and becomes the law and order of the church. The changes in the Book of Church Government are as follows:

In Chapter 10, Section 6, the final sentence will now read: "The Moderator shall constitute the court and the roll shall be made up. (The remainder of the section is now deleted.)

In Chapter 10, Section 9, the opening words are deleted, and the paragraph will now begin: "The clerk of Presbytery shall keep the minutes of the Presbytery meetings, which shall be read, corrected, and adopted at the close of each meeting. He shall prepare a list of items of unfinished business which should have the attention of the Presbytery..." (The remainder of the section remains the same.)

The Report of the Temperance Committee was laid on the table to be considered in connection with the Order of the Day scheduled for this afternoon.

The Report of the Committee on Time and Place for the 1972 Synod was read and adopted and is as follows:

REPORT ON TIME AND PLACE COMMITTEE 1972 SYNOD

Your committee was empowered to act on behalf of Synod setting up the date for the 1972 Synod. Accordingly the 1972 Synod (and Synodical) will meet on the campus of Sterling College, Sterling, Kansas on June 10-17 beginning at 7:30 p.m. local time, June 10.

We recommend that this report be adopted and the expenses of the committee of $5.59 be paid from the Miscellaneous Fund.

Louis Wilkey Elwood Woods
Kenneth Thompson Ralph Joseph

Item 17 of Unfinished Business - The consideration of the revision by the Board of Evangelism of the paper, "Seeking a Response to the Gospel When It Is Preached" - was taken up as a whole for discussion. It was then taken up item by item for adoption. Item 1 was adopted. Item 2 was amended and adopted. Items 3 and 4 were laid on the table to entertain the following substitutes:

3. That in our endeavor to see public confession of response to the Gospel we employ only those methods which are prescribed by Scripture.

4. That we not use any methods which confuse the response to the Gospel and the evidence of that response.

Substitute Item 3 was adopted.

Synod recessed in prayer by Marlin Hare.

THURSDAY, JUNE 17, 1:30 P.M.

Synod reconvened singing Psalm 90, and was led in prayer by Joseph Lamont.

The Roll was taken.

The Minutes of the previous session were read, corrected and approved.

Ross Atchison was seated as the delegate from Rimersburg, and was introduced to the court as a member attending Synod for the first time.

The Rev. Charles Holiday, Pastor of the Frankstown Road Reformed Presbyterian Church of Pittsburgh, Pa. brought fraternal greetings from the Synod of the Reformed Presbyterian Church, Evangelical Synod.

A partial Report of the Nominating Committee was given and approved.

Synod voted to make the ballot for vacancies on Boards and standing Committees of the Church the Order of the Day following recess tomorrow morning.

The Order of the Day - Item 1B of the Minority Report on the Scriptural Teaching on Alcohol and Tobacco - was taken up.

By common consent the Court allowed the motion laying Item B of the Majority Report on the table to entertain as a substitute Item 1B of the Minority Report to be taken back at the request of the mover and the seconder of the motion. Item B of the Majority Report was then taken up. Item B was lost by a vote of 33 affirmative votes and 60 negative votes. (63 affirmative votes would have been necessary to carry it.)

It was moved and seconded that Items C, D, E, and F of the Majority Report be recommitted to the committee, and that the Committee be instructed to seek a delineation between a corporate witness and terms of communion. (Note: this motion was amended in the next session.)

Synod took recess in prayer by Robert McFarland.

THURSDAY, JUNE 17, 7:30 P.M.

Synod reconvened singing Psalm 149, and was led in prayer by Martin Chestnut.

The Roll was taken.

The Minutes of the previous session were read and approved.

The Moderator ruled on the basis of the decision of Synod in 1954 that controversial issues when once decided by vote on the floor of Synod should not come before the Synod for five years except by a two-thirds vote of the Synod - that Items A and B of the Majority Report have been clearly defeated by Synod (see votes in minutes of previous sessions) and that therefore Chapter 22, Section 6 and Error 9 were not subject to debate for five years except by a two-thirds vote of approval by Synod.

The following registered their dissent to this ruling and gave the following reasons:

We the undersigned dissent from the interpretation given regarding the implementation of the "5 year rule" in connection with items A & B of the majority report of the committee on the Scriptural Teaching on Alcohol & Tobacco (unfinished business No. 1). The grounds for this are as follows:

1) The committee was not dismissed, thus indicating that the work of the committee was not finished.
2) The vote on items A & B indicated the disapproval of Synod on those particular items and not on all related proposals as evidenced by (1) above and (3) following.
3) Synod further indicated that the matter was not closed (as was later interpreted) by its willingness to consider item 1B of the minority report.

With regard to the interpretation that one Synod cannot bind the actions of the following Synods, we would note also while historically, Presbyterian denominations have followed this in principle, yet in practice they do in a sense propose the Agenda for following Synods. This is seen historically in our own denomination in the following ways:

1) The appointment of committees to report back on specific items to the next Synod.
2) By deciding to have a "skeletal Synod"
3) And by the very practice of establishing a policy of a "5 year waiting period".

Therefore, we respectfully dissent from the afore mentioned decision.

Ray Joseph
Dean R. Smith
Philip W. Martin
D. Raymond McCracken
Keith E. Copeland
J. Mel Vos
M. L. McFarland
Jerrold S. Milroy
John H. White
Paul M. Martin
Ralph Joseph
David R. Armstrong
Donald Weilersbacher
Donald W. Gouge

The motion carried over from the previous session was amended to recommit Items C, D, E, and F of the Majority Report to the Committee.

Synod also voted to recommit both the Majority and Minority Reports to the Committee. As a substitute to Item G in the Majority Report, Synod decided that the committee is to be continued with the addition of two members. It was also voted to pay the committee expense from the Miscellaneous Fund. The Reports appear in the Appendix.

Synod accepted G. I. Williamson's resignation from the committee as his own request.

The following protest was presented to Synod and signed by Ronald Nickerson, Robert Milliken, G. I. Williamson, and Philip Martin:

We the undersigned do respectfully protest the decision of Synod with regard to the doctrine of total abstinence. The Bible is the only rule of faith and practice. It does not require, or command, total abstinence, from the use of wine and tobacco. It requires temperance or moderation. The position which Synod has taken also contradicts the system of doctrine set forth in our Confessional Standards (i. e. Westminster Confession I-6, XVI-1, XIX-2, XX-2, XXXI-3,4 Larger Catechism 3, and Declaration and Testimony III-4, and XXIII-3). Since we find it impossible to subscribe to the doctrines taught in these sections of our Standards, while at the same time submitting our consciences to this man-made rule, we do hereby declare ourselves not bound by same.

The response of Synod (as called for in the Friday afternoon session and adopted in the Friday evening session) to the protest of Ronald Nickerson, Robert Milliken, G. I. Williamson, and Philip Martin is as follows:

RESPONSE of the committee appointed to reply to the protest of four members of the Court against the action of Synod in maintaining the position of the church in the matter of total abstinence.

The church has adopted the Declaration and Testimony and has declared it to be founded upon and agreeable to the Scripture. The Synod at this session by majority vote rejected a proposed revision that would have changed the stand of the church on total abstinence.

We agree that Scripture is the only rule of faith and practice but deny that it does not call for total abstinence by good and necessary inference.

It is recognized that the present position may be changed by orderly process; and that dissent from an action of Synod is permitted, but dissenters are still bound by ordination vows to abide by the law of the church until orderly change has taken place.

We question the propriety of such language as "We do hereby declare ourselves not bound by same." We quote the Book of Church Government chapter 11, paragraph 13, page 269, "It is the privilege of a member of Synod to dissent from an action to which he is opposed, and to have his dissent and reasons therefore recorded in the minutes, if they are

respectful and of reasonable length."

D. Howard Elliott
Lester E. Kilpatrick
Thomas A. Joseph

The Synod also in its Friday afternoon session referred the protest of Ronald Nickerson, Robert Milliken, G. I. Williamson, and Philip Martin to the Judicial Committee.

The Report of the Judicial Committee concerning this action was adopted as follows:

JUDICIAL COMMITTEE

Synod referred to your committee the dissent of four members of this court.

These men have protested the decision of Synod and declared themselves not bound by the same. In the light of the ordination vow No. 9 "Do you promise subjection in the Lord to the courts of this church, and engage to follow no divisive courses from the doctrine and order which the church has solemnly recognized and adopted; and do you promise to submit to all the brotherly counsel which your brethren may tender you in the Lord?" We recommend that this matter regarding each man be referred to his presbytery and that the presbyteries be directed to institute appropriate judicial process. (Book of Discipline II pp. 4, p. 282).

Furthermore this committee believes that it is not unreasonable to expect that these men, for the general peace and order of the church of Christ will agree "to follow no divisive courses from the doctrine and order which the church has solemnly recognized and adopted; " while the matter is in judicial process.

John McMillan, Chairman
J. D. Birdsall
William Dill
E. R. Hemphill
G. M. Robb
J. Renwick Wright
R. Paul Wright

Ronald Nickerson was given the privilege of placing the following statement in the Minutes:

Fathers and Brethren:

I would like the privilege of explaining my action in saying I no longer consider myself bound by the church's **doctrine** regarding the Christian's use of tobacco and alcohol.

When received into the ministry of the Church, I did not record any reservations to the abstinence position. I did state I could believe and teach the need for abstinence as a corporate witness. I was not informed by my Presbytery that my action was at variance with what is expressed in our Testimony.

From further study of Scripture, I believe the concept of corporate witness in moral issues beyond Scripture to be contrary to the Word of God.

I am aware under God of the oath I have taken as a minister of this church to refrain from the use of tobacco and alcohol. I believe that Psalm 15 which speaks of the righteous man as one who swearing to his own hurt yet changes not, applies to my personal conduct. By God's Grace I shall seek to give no offence to my brethren in teaching or practice.

As regards my position as Synod's servant, I do not see the publications of the Church as the reflection of the editor's personality but the true expression of the Church's witness to divine truth. In matters which contradict the church's testimony I still consider myself bound to teach only that which is in accord with the law and order of the church.

Ronald Nickerson

Robert Milliken and Philip Martin also asked for and were granted the privilege of placing the following statements in the Minutes:

Relative to the protest I signed earlier, I wish to state publicly my willingness to abide by the expectation of the Judicial Committee, namely, for the general peace and order of the Church of Christ (to) follow no devisive courses from the doctrine and order which the church has solemnly recognized and adopted while the matter is in judicial process by my Presbytery.

Robert A. Milliken

By this statement I do not intend to reject the authority of this court or Scriptural admonition of my brothers in Christ.

Philip Martin

G. I. Williamson gave an oral statement similar to the two statements above; since he had left Synod to keep a previous appointment in Canada before these written statements were presented he was given the privilege of submitting a written statement for the Minutes if he so desires. He agreed to have the above statement by Robert Milliken serve as his own statement of position.

(The Clerk hereby indicates that all of the above action did not take place sequentially at this one session, but that he has at the direction of the Synod placed all these items together; specific actions appear in minutes of later sessions as they came up.)

The Report of the Board of Corporators of Geneva College was adopted as a whole and is as follows:

REPORT OF THE BOARD OF CORPORATORS OF GENEVA COLLEGE

The Board held two regular meetings and one special meeting with an average attendance of thirteen members.

At the meeting held at the College in March the Board had op-

portunity to get better acquainted with the Trustees of the College at a luncheon with them as the guests of the College. As one of the important items of our business in the election of Trustees, we much appreciate this opportunity.

At this meeting a program is planned to better acquaint the Board with the program, operations and recent developments at the College. This year the emphasis was on student affairs and how the students see the College. Rev. John H. White, the Dean of Religious Services, represented the Administration and was assisted by a panel of four students.

The following were elected Trustees, class of 1974, representing the Reformed Presbyterian Church: E. Ray Campbell, D. Howard Elliott, Robert H. Greenlee, Robert F. Heimburger, Mrs. Willard Hemphill, William O. Martin, Donald Felker.

D. W. Kelso and Ralph E. Smith were elected Trustees, class of 1974, nominated by the Board of Trustees.

Paul C. Cross and John N. Sawyer were elected Trustees, class of 1974, nominated by the Alumni Association.

David Armstrong was elected a Trustee to fill the unexpired term of John H. White, class of 1972.

James D. Carson, K. G. Smith, Paul Martin and John Wilson were elected members of the Board of Corporators, class of 1974.

David Armstrong was elected a member of the Board of Corporators to fill the unexpired term of John H. White, class of 1973.

The term of E. Clark Copeland as a Corporator elected by Synod has expired and his successor should be chosen. The Corporators place his name in nomination for re-election.

We recommend that the Synod receive the Report of the Board of Trustees of Geneva College.

Signed E. Clark Copeland, Secretary

The Report of the Board of Trustees of Geneva College was presented. Dr. Edwin C. Clark was heard on the floor of Synod. The Report of the Board of Trustees was adopted and is as follows:

REPORT OF THE BOARD OF TRUSTEES OF GENEVA COLLEGE

(May 1, 1970 through April 30, 1971)

TO THE BOARD OF CORPORATORS OF GENEVA COLLEGE:

Geneva continues to be thankful to God for His blessings and guidance. Through His goodness we have received blessings and we have been spared problems. We do thank Him and we ask your continued prayers for us.

During the past year meetings have been held on May 28, September 10, November 19, January 22 and March 25.

The College has been notified by the Chairman of the Commission on Institutions of Higher Education of the Middle States Association of Colleges and Secondary Schools that her accreditation has been re-

affirmed. This is the most favorable response to an evaluation that a college may receive. We also have expressed our appreciation for this result to Dr. Clarke and to the Faculty and Staff.

On December 16, 1970 ground was broken for the new Dining Hall. It will be located across from McCartney Library and between the College Hill Reformed Presbyterian Church and Alumni Hall. September 1971 use of the building is expected.

Plans are under way to use the newly acquired Armstrong Cork Company property to the greatest advantage. At present demolition work is progressing to prepare the site for our use.

Dr. John W. Snyder, formerly Acting Chancellor of Indiana University and now Executive Vice Chancellor of the University of California at Santa Barbara, was on our campus on November 19, 1970. He came to address the Faculty and Board of Trustees concerning current campus happenings. He spoke both in the afternoon and evening. Then discussion periods were held. Dr. Roy Blackwood and Dr. Wendell McBurney moderated the discussions. Both men had known Dr. Snyder at Indiana University. The College Faculty joined us for the evening meeting. Dr. Snyder's speaking and discussions were dynamic. He has had real life experiences in campus affairs and is well able to communicate with both student and administrator.

As of March 25, 1971 the College Development Fund had reached a pledged total of $4,572,962 and $4,287,455 of that amount had been received. As of that date the Church had pledged $184,236 and of that amount $120,419 had been paid. We appreciate this support by Geneva's wide family of contributors. In this way you help to preserve Christian, liberal arts education—a much needed influence in our society. Every year additional students seek Geneva. It is the kind of college they want.

The values of college properties have changed from last year as shown:

Value of college buildings:	from	$10,523,780	to	$12,333,644
Value of college land:	from	150,500	to	168,000
Market value of endowments:	from	3,631,552	to	3,107,852
Size of campus:	from	48 acres	to	48 acres

The enrollment and expected graduation figures for this year are:

Number enrolled in day school	1,325
Total enrollment (including summer and evening classes)	2,225
Expected number to graduate (includes 5 associate degrees)	362

Dr. Joel Nederhood, Radio Minister of the "Back To God Hour," has accepted Dr. Clark's invitation to deliver the Baccalaureate Address to the graduating class on Sabbath evening, June 6, 1971. It is expected that the Commencement Excercises will be held on Tuesday, June 8, 1971 in Metheny Field House. It is planned that The Honorable John B. Anderson, Member of Congress, will address the class. Mr. Anderson represents the Sixteenth Congressional District of the State of Illinois.

At Commencement Excercises in June, 1970, honorary degrees were

conferred on the following people:

The Rev. James D. Carson, Pastor, North Hills Reformed Presbyterian Church, Pittsburgh, Pennsylvania. Doctor of Divinity

Eugene P. Pendergrass, M.D., Emeritus Professor, Hospital of the University of Pennsylvania. Doctor of Laws

F. Taylor Jones, Executive Secretary of the Middle States Association of Colleges and Secondary Schools. Doctor of Humane Letters

The terms of the following members of the Board of Turstees expire in 1971 and their successors should be elected:

Representing the Reformed Presbyterian Church:
Earnest R. Campbell, the Rev. D. Howard Elliott, the Rev. Donald W. Felker, Robert H. Greenlee, Mrs. Willard E. Hemphill, the Rev. Kenneth G. Smith and Dr. William O. Martin. The unexpired term of the Rev. John H. White should be filled.

Representing the Alumni Association:
Dr. Paul C. Cross and the Honorable John N. Sawyer.

Members certified by the Board of Trustees:
D. W. Kelso and Attorney Ralph E. Smith.

We would respectfully request that President Edwin C. Clarke be heard by the Synod on behalf of the College.

In a day when independent colleges are being challenged for their very existence, we praise our Heavenly Father for the evidence of His continued blessing upon Geneva College. Under Dr. Clarke's leadership an exceptional group of people have been brought together to serve "Pro Christo et Patria" at our college. We are grateful to the Synod for your continued support. We covet your prayers and urge you to encourage the young people in your congregations to make Geneva College foremost in their thinking as they look forward to college careers.

Respectfully submitted,
J. Merrill Robb, President
Jean L. Hemphill, Secretary

The Report of the Co-ordinating Committee was taken up item by item. Items 1-6 were adopted. The time was extended until 10:00 P.M. The Report was adopted and is as follows:

REPORT OF THE COORDINATING COMMITTEE 1971 SYNOD

The officers of the Coordinating Committee this year were: David R. Armstrong, Chairman; Ralph E. Joseph, Clerk; and Robert W. Morrow, Assistant Clerk.

The members of the Committee were:

Iowa Presbytery—Ray Blair, Thomas Joseph,

Midwest Presbytery—Robert McFarland, Joe Copeland, and Austin Mann
New York Presbytery—John McMillan, James Beatty
Ohio-Illinois Presbytery—Robert Morrow, Floyd Finley
Pacific Coast Presbytery—D. Raymond McCracken
Pittsburgh Presbytery—Paul Martin, Robert Hemphill, and Donald McBurney
St. Lawrence Presbytery—Edward Robson, Paul Loker

The representatives who appeared before the Committee were:

Church Erection Board	J. M. Vos
Corporators, Geneva College	J. D. Carson
Bd. of Education and Publication	S. Ray Blair
Bd. of Evangelism	Joseph Copeland
Bd. of Foreign Missions	R. A. Henning
Geneva College	J. M. Robb
Bd. of Home Missions and Ch. Ext.	M. W. Martin
Ministerial Relief	Robert Morrow
Miscellaneous Fund	Louis Hutmire
N. A. E.	D. Howard Elliott
Pastor's Refresher Course	J. D. Carson
Student Aid	Stewart Lee
Theological Seminary	Stewart Lee
Widows and Orphans	Robert Morrow
Witness Committee	David M. Carson
Women's Association	Mrs. Donald McCracken
	Mrs. Tom Clarke, and M. W. Martin

Recommendations:

1. That Synod's contributed budget for 1972 be $258,748.
2. That in December 1972, Synod's Board of Trustees be authorized to transfer funds, if necessary, from the Contingent Fund Account to the contributed budget to bring the total up to $258,748.
3. That the balance of $797.85 of the Pastor's Refresher Course Account be transferred to the Miscellaneous Account. (The understanding of the committee is that any further Pastor's Refresher Course financing would draw on the Miscellaneous Account.)
4. That the responsibility for all publication currently handled by Synod's treasurer through the Miscellaneous Fund (such as dockets, the digest, and the Minutes of Synod) be transferred to the E. & P. Board.
5. That the contribution of the Church to the N. A. E. be funded from Synod's Miscellaneous Fund. The 1972 figure to be $400.
6. In order for the Coordinating Committee to properly consider the requests of the various departments of the Church, we request Geneva College, the Board of Evangelism, and the Woman's Association also to submit audit reports for the meeting of the Coordinating Committee at the 1972 Synod and for future meetings of the synod.

1972 CONTRIBUTED BUDGET

Department	Request	Granted
Church Erection	5,000	100
Corporators	1,200	500
Education & Publication	44,484	44,484
Evangelism	3,500	3,500
Foreign Missions	62,774	62,774
Geneva College	30,000	25,000
Home Missions & Ch. Ext.	33,890	33,890
Ministerial Relief	2,500	10
N. A. E.	400	
Miscellaneous Fund	13,590	13,990
Pastor's Refresher Course	10	
Student Aid	1,000	1,000
Theological Seminary	30,000	30,000
Widows and Orphans	12,500	12,500
Witness Committee	25,000	21,000
Woman's Association	12,500	10,000
Total	**278,348**	**258,748**

David R. Armstrong, Chair.
Ralph E. Joseph, Clerk

The Board of Home Missions and Church Extension Supplements for Aid-Receiving congregations were distributed to members of Synod, and will be considered in connection with the Report of the Finance Committee.

By a special resolution presented by Harold Harrington and amended, aid-receiving congregations were placed on notice that beginning January 1, 1973, the supplement be reduced by 20 per cent each year so that no aid is received after five years.

The Report of the Witness Committee was taken up item by item. Item 1 was adopted.

Synod was adjourned in prayer by John H. Tweed.

FRIDAY, JUNE 18, 8:45 A.M.

Synod met pursuant to adjournment on Friday, June 18, at 8:45 A.M. and was constituted in prayer by S. E. Boyle.

The Roll was taken.

The Minutes of the previous session were read and adopted.

By motion, the protest presented by Ronald Nickerson, Robert Milliken, G. I. Williamson, and Philip Martin was referred to the Judicial Committee.

John McMillan's resignation as Chairman of the Committee on Worship was referred to the Nominating Committee.

A special resolution by Ronald Nickerson was adopted as follows:

That each Presbytery be asked by January 1, 1973, to work out with each aid-receiving congregation under its care a plan to move to self-support within a five-year period or to submit alternative proposals to the Home Mission Board.

The Report of the Committee on Travelling Fund and Absences was adopted and is as follows:

REPORT OF THE COMMITTEE ON TRAVEL FUND AND ABSENCES

Your Travel Fund and Absences Committee would respectfully report that this year's travel expenses amounted to $9219.

Recommendations:

1. That the 1972 Synod allowance be:
   a. Delegate drivers alone - 7 cents per mile.
   b. Delegate bringing other delegates, - 6 cents per mile for self and 3 cents per mile for each other delegate.
   c. Round trip bus or train fare for delegates using this mode.
   d. Round trip air coach fare for any elder or ministerial delegate. The Synod urges the use of excursion rates on clergy rates where applicable.
   e. Highway and bridge tolls.
2. That the congregational assessment be continued at $2.25 per communicant member to be paid to Synod's Treasurer before the next meeting of Synod.
3. That delegates be paid by check as they were for the 1971 Synod.
4. That we thank Mr. McConaughy and Mr. Hutmire for their help to the committee.

Glenn McFarland, Chairman
Robert W. Morrow

The Report of the Committee on Tithing was taken up item by item. Items 1-3 were adopted. Item 4 was stricken out. Item 5 was adopted. The Report was adopted as a whole and as follows:

REPORT OF THE COMMITTEE ON TITHING

Your committee on tithing appointed by the 1969 Synod would respectfully report that in addition to a general survey of the subject of tithing one other item which originated with the Covenanter Conference of 1968 was referred to us for study (Min. of Synod 1969, pp. 166,167).

At the outset let us keep in mind that when we are talking about tithing we are talking about the question of whether or not it is required by Scripture that we give one-tenth of our income to the work of the Lord as required part of our worship.

OLD TESTAMENT PASSAGES

There are a number of passages which may be found in the Old

Testament having reference to tithing. However, as we look at these we find that most of them are references to tithing within the context of the ceremonial law. This being the case, we must be careful lest we make a purely arbitrary decision about which "law" is perpetual and which is not. The number of passages which occur outside of this context are quite limited but we shall consider two of them.

Genesis 14:20—This is the rather famous reference to the meeting of Melchizedek with Abraham during which it is recorded that Abraham paid tithes. There are several considerations which arise out of this reference. There is nothing to indicate very clearly whether this was a voluntary act on the part of Abraham or whether it was expected as a requirement. Indeed we may wonder why it is that this is the only reference to Abraham paying tithes (as such) to anyone.

Genesis 28:22—This reference to Jacob at the time of the angels ascending and descending out of heaven indicates that the promise given voluntarily rather than required of him.

NEW TESTAMENT PASSAGES

As we look at the New Testament, there are references to the tithe on the part of Jesus (Matt. 23:23; Luke 18:2). However, as we consider these passages, we must remember that at this point in time, the ceremonial law was still law and therefore to be obeyed.

We might expect that if the giving of a literal tithe was a requirement of the Christians, we would find some detailed instructions in the New Testament concerning this since the New Testament Christians were mainly of Gentile rather than Jewish origin; but we find no such instruction. What we do find, however, is that there is a great deal of emphasis upon the obligation to "give as the Lord has prospered you." (I Cor. 16:2; 9:13,14; II Cor. 8:13,14; 9:7).

One other passage perhaps might come to mind, namely Heb. 7:5-10, but we must point out the emphasis is upon the comparison of Melchizidek with Christ and the reference to the tithe is the same as we find in Genesis.

CONCLUSIONS:

1. We find that the Christian is regarded as being under obligation, as an evidence of his love for God and part of his worship, to give to the work of the Lord a due proportion of his income (apart from services performed).
2. We find that the giving of the tithe, while not a legal requirement, nevertheless serves as a reasonable guide in determining what a proportionate amount of our income really is.

Recommendations:

1. That Pastors and Sessions exercise due care in the instructing of those who desire to join the fellowship of the body of Christ that they understand this phase of discipleship just as well as they understand other phases (i.e. psalmody, non-instrumental worship, secret societies, etc.).
2. That Pastors be encouraged to emphasize from the pulpit the **obligation** of Christians to give proportionately, using the tithe as a guide

and example.
3. That Deacons be reminded that this instruction of the flock in giving is one of their responsibilities (Bk. of Ch. Gov. Chapt. 5, par. 14).
5. That the expenses of the committee amounting to $2.40 by paid from the miscellaneous fund.

Respectfully submitted,
M. L. McFarland
Maurice Reed
Fred Cretors
Ralph E. Joseph, Chm.

The Report of the Committees on the Record of Presbyteries was read and adopted and is as follows:

REPORT OF THE RECORDS OF PRESBYTERY

The records of the Iowa, Midwest, Ohio-Illinois, Pacific Coast, Pittsburgh, and St. Lawrence Presbyteries, plus that of the Japan Commission have been examined and nothing was found to be contrary to the law and order of the Church.

Two items of the minutes of the New York Presbytery were found to be contrary to the law and order of the Church. First, the Third Philadelphia Session admitted to communion one family of Reformed persuasion who were not members of our denomination; thus practicing restricted rather than closed communion. Secondly, the New York Presbytery when informed of this action took no disciplinary action. (See page 27, line 17 from the bottom.)

The Minutes of the Cyprus Commission were not presented.

Respectfully submitted,
Donald Weilersbacher
Ass't. Clerk of Synod

The items in the above report indicating that New York Presbytery had taken no action concerning a congregation's action which was contrary to the law and order of the church was referred back to New York Presbytery to report on this to the Synod of 1972.

The Order of the Day - the Ballot for Election to fill vacancies on Boards and Standing Committees of Synod - was taken up. Opportunity was given for nominations from the floor. Synod voted to close the nominations, and proceeded to vote.

A special resolution presented by Donald Weilersbacher and Marion McFarland was adopted and is as follows:

We request that the next Pastor's refresher course or pre-synodic conference have one day set aside for fasting, prayer, and fellowship for all those who would like to do so on a voluntary basis.

The following actions with respect to the Peponiades Trust Association Ltd. in Cyprus were adopted by the Synod and are as follows:

Change in the Indenture: First section, third sentence, line five, following, "...North America viz: Three Americans and three Greeks residing in Cyprus" to read instead, "The majority of the Trustees must be citizens of the Cyprus Republic."

Second section, part (b), "At the end of each succeeding year, Two trustees shall be appointed for a term of three years; a trustee can succeed himself." To read instead, "At the end of each succeeding year, two trustees shall be appointed for a term of three (3) years, upon recommendation of the Cyprus Commission; a Trustee can succeed himself."

These changes proposed by the Cyprus Commission and recommended to Synod.

Board of Foreign Missions,
Robert A. Henning, Exec. Sec.

Re: Peponiades Trust Association Ltd.

Appointments to the Board of Trustees for a three year term recommended to Synod by the Cyprus Commission:

Kyriacos Philippides
Nicholas Savva

Board of Foreign Missions
Robert A. Henning, Exec. Sec.

The Report of the Witness Committee was taken up. Item 2 was amended and adopted. Items 3-5 were adopted. Item 6 was referred to the Nominating Committee. Synod, by a rising vote of thanks, recognized the faithful and effective service of S. E. Boyle in his work for the Christian Government Movement. Synod was led in prayer by R. C. Fullerton for the Boyles as they go to the Far East this Fall. Item 7 was added to the report and approved. The Report of the Witness Committee as a whole was adopted and is as follows;

WITNESS COMMITTEE REPORT

The work of witnessing to the responsibility of the nation to acknowledge and submit to the authority of Jesus Christ has continued in spite of the increasing indifference of political leaders and their constituents. To a letter sent to 535 members of the 92nd Congress relating to the change of name and methods of the Christian Government Movement, one reply was received. After the controversy stirred by the Lt. Calley sentence, Dr. Boyle sent personal letters to four senators who had been interviewed on the Today Show television news program about the Calley case. Not one man replied. For the first time since 1947, there is now no Christian Amendment bill before Congress.

This lack of response among Congressional leaders, even those who are known for their acceptance of Christianity, emphasized the necessity of rebuilding a foundation of commitment and support among those who profess the Name of Christ, and this is the present emphasis of the C. G.

M. work. Dr. Boyle's program of research and writing has continued, and he has made substantial progress toward completion of a book delineating the historical background of the present view of our Church concerning the Scriptural pattern for the state and the Christian's relationship to it.

This concentration on research has increased the burden of Miss Mildred Boyd, Office Director of the C. G. M., and her assistant, Mrs. Jane Fisher, and the Witness Committee wishes to express thanks to them for their faithful service in continuing the mailing and publicity work, and the many other responsibilities of the C. G. M. office. Thanks are also due to Robert A. Milliken, Phil Beard, and John McMillan for their help in the publication of the **Christian Patriot.**

The decision of Dr. Boyle to return to the mission field will deprive the Christian Government Movement of the thoughtful and dedicated leadership of this servant of God. Dr. Boyle has guided the Christian Government Movement since September, 1965, during a time of accelerating decline of our country and its government from its traditional acceptance of the moral principles taught by the Christian Church. In this difficult and discouraging time Dr. Boyle has labored diligently and effectively to hold up before the leaders of our nation their responsibility in the sight of God. As author, editor, lobbyist, public relations man, teacher, preacher, and administrator, Dr. Boyle has brought to bear his spiritual depth, keen insight, and wonderful humor upon the moral decay of our culture. Under his leadership the Christian Amendment Movement has become broader in concept, wider in vision, deeper in awareness of the problems of our age, and different in name. We thank God for the ministry of His servant and ask His blessing upon Dr. and Mrs. Boyle as they return to missionary service in the Orient.

The Executive Committee of the Christian Government Movement has proposed the name of Rev. Robert A. Milliken, pastor of the Newburgh, New York congregation, to replace Dr. Boyle as Executive Secretary of the C. G. M. on a part-time basis. In consultation with the officers of the Newburgh congregation it was agreed that Mr. Milliken might devote half of his time to C. G. M. work for a one year trial period. This arrangement would of course involve additional secretarial and travel expenses, as well as possible expansion of the C. G. M. office staff.

By action of Synod in 1969 and 1970, papers by G. S. Coleman and M. W. Dougherty were referred to the attention of the Witness Committee. The Committee has considered these papers along with other materials that have been submitted to us, in the light of the unsatisfactory conclusion of the Marshall Smith case. These papers raise issues which are felt by many to require careful consideration. In these troubled times, it becomes increasingly necessary for the Christian (and for the Church) to have a clear and practical understanding of the state and his relationship to it as prescribed in the Word of God.

The committee feels that these issues should be discussed by the Synod that the true Scriptural answers should be made clear. We

therefore propose that a time might be set aside, at a future meeting of Synod, for formal discussion of these issues, particularly that of the implications of the oath of allegiance to the Constitution of the United States. This discussion should be carefully prepared, and every effort made to present the basic principles in a clear and unambiguous fashion. Members of Synod should be provided with materials well in advance so that appropriate thought and study may be given to this important matter.

The committee has continued its concern for the regulative principle of worship, and its application in the use of the Psalms in worship. A booklet concerned with the techniques of singing the Psalms has been written by Robert Copeland, and is now being prepared for publication. Several tracts are in process and others are contemplated. A focus for effort and publication relating to exclusive Psalmody would be provided by a new edition of the Psalter. We join with the Psalter Revision Committee in their request that Synod support Psalter revision as a major project in 1972 and 1973, including the support of the chairman of that committee in devoting a major portion of his time to this work. We also agree that it would be appropriate and convenient to channel this support through the Witness Committee.

In connection with the observance of the centennial year of the Covenant of 1871, Dr. Boyle has prepared a complete set of audio materials to accompany the study manual for the Covenant. These materials are available in the form of cassette tapes. Two cassettes contain instructions to study leaders, an introductory lecture, and talks on each of the sections of the Covenant, following Synod's study booklet. A third cassette contains a panel discussion and a lecture on the Mediatorial Kingship of Christ. A cassette player can be provided if this is desired. It is hoped that these materials will be of use to the Church in its study of this important document.

Recommendations:

1. That Synod express its appreciation to Dr. Samuel E. Boyle for his dedicated and effective service as Executive Secretary of the Christian Government Movement.

2. That Synod appoint Robert A. Milliken to a one year term as Executive Secretary of the Christian Government Movement on a half-time basis, beginning September, 1971.

3. That Synod authorize the Witness Committee to prepare for a formal debate in Synod, when appropriate, upon the issue of implications of the oath of allegiance to the Constitution of the United States, based on papers referred to this committee.

4. That Synod authorize the Witness Committee to supervise the Psalter revision project and that the funds requested by the Psalter Revision Committee be included in the Witness Committee budget.

5. That Synod encourage the use of the cassette tapes prepared by Dr. Boyle on the Covenant of 1871.

6. That successors to Norman Carson, Charles McBurney, and

John Schaefer, whose terms expire with this Synod, be appointed.

7. That we commend Dr. Boyle for his book "The Christian Nation", and that it be recommended for study throughout the church.

Respectfully submitted,
John B. Schaefer, Chairman
David M. Carson, Secretary

A special resolution by Milford Hays was adopted by the Synod and is as follows:

That two tracts on Christian government be given to each worshipper on C. G. M. Sabbath, and that they be urged to read and study them carefully, and then pass them on to two friends outside the church.

Item 17 of Unfinished Business - the consideration of the paper, "Seeking a Response to the Gospel when it is Preached" - was taken up. Substitute Item 4 was adopted. The paper was adopted as a whole and is as follows:

A REVISION OF
"SEEKING A RESPONSE TO THE WORD WHEN IT IS PREACHED"
(Minutes of Synod, 1968, pp. 169-177)

It is our common confession that the Scriptures are the Word of God, and the only infallible rule of faith **and life.** Within this perspective, the question of method in the proclamation of the Gospel must be answered out of Scripture, in harmony with all that Scripture teaches about man's condition and the redemptive work of God.

I. A Response is Necessary

According to Rom. 10:13-15, preaching plays a key role in the process of salvation. However, salvation does not come about through preaching alone. Those who hear must believe, and they must "Call on the name of the Lord." Those who thus call on Christ will be saved (v. 13). Preaching elicits a response which is vitally connected with salvation.

Reformed theology has rightlyviewedthis response which the sinner must make to the message of salvation as inseparable from and dependent upon the work of the Holy Spirit in that person's heart. Salvation is a free gift of God (Eph. 2:8,9), given according to His will (Rom. 9:15,16), and by His own action (Rom. 8,29,30; John 6:37,44,65). This is in accord with what Scripture says about the sinner himself. He is "dead in trespasses and sins" (Eph. 2:1). Yet the Scriptures do call for a response from the hearer. He who hears must believe and respond to the Lord to be saved. It is a part of the experience of salvation. Though a person is unable of himself and is enabled by God, yet **he** must respond. Salvation is never offered or promised to anyone who does not respond.

When the Scriptures call for a response on the part of the hearer it is not merely an invitation, it is a command as well. Thus Paul often speaks of the response to the message of salvation as "the obedience of faith" (Rom. 1:5; 16:19,26). A command of God can be disobeyed only on pain of punishment. When the Word is preached, people must respond, in whatever way that particular message demands, lest they face greater

condemnation.

II. The Response Which is Necessary

We have already seen one aspect of the response which the message calls for in Rom. 10:13: "Call on the name of the Lord." The sinner must acknowledge that because of his sin he needs salvation and that there is no other name under heaven given among men by which he can be saved, and he must **ask** Jesus Christ to save him.

One of the most common calls for response made in Scripture is "Repent!" Repentance, according to our Catechism (Q.87), "is a saving grace, whereby a sinner, out of a true sense of his sin, and with apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavor after, new obedience." If a sinner is responding to God in repentance, it will be evident in his attitude, his conversation, and his confession. He will respond under Spirit-brought conviction, manifesting a realization that he has offended and grieved His Creator and Lord. J. I. Packer says, "To be convicted of sin means, not just to feel that one is an all-round flop, but to realize that one has offended God, and flouted His authority, and defied Him, and gone against Him, and put oneself in wrong with Him."**1** Hence, there will be a willingness to forsake every known sin.

A part of almost every call in Scripture, whether explicit or not, is the call to believe. Faith has its basis in knowledge (Rom. 10:14; I John 1:1-3). Furthermore, there must be an inward conviction that the facts of the Gospel are true (John 20:30,31). But knowledge and intellectual conviction alone are not the full faith response which the Scriptures call for. John Calvin says that what has convinced the mind must be transferred to the heart: "The Word is not received in faith when it merely flutters in the brain, but when it has taken deep root in the heart and become an invincible bulwark to withstand and repel all the assaults of temptation."**2** The Shorter Catechism states that the response of faith includes "receiving and resting upon Jesus Christ alone for salvation, as He is freely offered to us in the gospel." (Q. 86) Faith will respond by embracing Jesus Christ, and making full commitment to Him. This response involves a conscious commitment (trust) on the part of the sinner.

So far the response described has been inward, a response in the heart and mind of the individual. But that is still only part of the response demanded by the Word. The inward response, if real, will have an outward manifestation. In Rom. 10:9,10 salvation is promised on the basis of certain conditions being met. This does not mean that meeting the conditions is inseparable from receiving the promise. The two conditions stated here are both acts of response to the hearing of the Word. One is an inward response: belief in the heart. The other is an outward response: confession with the mouth.

Jesus also declared the necessity of an outward response. In Matt. 10:32,33, He said that if anyone would **confess** Him before man, He would

confess them before His Father in heaven. As Rev. 3:5 indicates, to be acknowledged by Christ is necessary in order that one possess eternal life.

The Great Commission (Matt. 28:19) states that submitting to baptism (on the part of adult converts) is the outward response which the message calls for. And the response which Peter called for on the day of Pentecost was both inward and outward: "Repent and be baptized." (Acts 2:38).

And in summary, the response which the Message calls for on the part of the sinner who hears, is both **inward** (repentance and faith) before God and **outward** (whether by manner of life, specific action, or stated word) before men.

III. God's Messenger Must Call For That Response

When the message of salvation is preached faithfully a response will be called for by the preacher. Iain Murray, in "The Invitation System", states, "Wherever preaching has ceased to require an individual response and wherever hearers are left with the impression that there is no divine command requiring their repentance and faith, true Christianity has withered away. The presentation of Christianity as a rehearsal of facts, without any attempt to apply these facts to the conscience, and without a call to trust in Jesus as a mighty Saviour, falls far short of Apostolic preaching."**3**

That this appeal to respond comes through the Word and Spirit is beyond dispute, but we should note also that Christians, individually and collectively, are appointed by God to make this appeal. II Cor. 5:20 states, "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." The Gospel is God's message and God's call, but we as His ambassadors are appointed to deliver it. When we speak (under the power and guidance of the Holy Spirit) it is as though Christ himself were speaking. So the messenger must beseech sinners to repent and be reconciled as though God himself were beseeching. We cannot just say, "God says..." We must ourselves, in Christ, call and beg people to repent. The message given to us is not just, "If you believe you will be saved," but we must say "Now is the time! Believe and be saved!" (II Cor. 6:2)

We are not sent on our own, nor do we preach the forgiveness of sins on our own. John 20:21-23 says that we are sent by Christ as He was sent by the Father. Also, He gave the Holy Spirit to enable us to preach the forgiveness of sins. The sending and the power are in the hands of Christ and His Spirit, but we work **with** them in beseeching and calling.

This is closely connected with the instruction Jesus gave to the seventy when He sent them out to preach. (Luke 10:2,3) "Pray ye the Lord of the harvest that He will send forth laborers into the harvest." It is God's harvest. He sends **workmen** to reap. The Lord of the harvest does not himself reap, nor does the harvest reap itself. He sends His workmen to work hard to bring in their sheaves with joy (Ps. 126:6). The sower and the reaper rejoice together (John 4:36) in that they have been laborers

together with God (I Cor. 3:9). God alone can change the heart of man, but the messenger is really and intensely involved.

It is not only the Spirit, but also the Bride, who says "Come!" (Rev. 22:17) And the Bride is the Church. If we are not calling for a response in our preaching of the Word, then we are not dealing faithfully with the Message. The preacher cannot be passive when he calls for a response to the Word. We cannot sit down and fold our hands when we have sown the Word. We must beseech and beg! We must find how to LABOR in the harvest!

IV. How Must the Response be Sought?

This brings us to the primary question of this study, namely, how may we seek this response in a truly Scriptural manner. The words of Dr. Packer in this matter are a real warning to us all: "If we regarded it as our job, not simply to present Christ, but actually to produce converts—to evangelize not only faithfully, but successfully—our approach to evangelism would become pragmatic and calculating. We should conclude that our basic equipment, both for personal dealing and for public preaching, must be twofold. We must have, not merely a clear grasp of the meaning and application of the gospel, but also an irresistable technique for inducing a response. We should make it our business to try and develop such a technique. And we should evaluate all evangelism, our own and other people's, by the criterion, not only of the message preached, but also of visible results. If our own efforts were not bearing fruit, we should conclude that our techniques still need improving. If they were bearing fruit, we should conclude that this justified the techniques we had been using. We should regard evangelism as an activity involving a battle of wills between ourselves and those to whom we go, a battle in which victory depends on our firing off a heavy enough barrage of calculated effects. Thus our philosophy of evangelism would become terrifyingly similar to the philosophy of brainwashing."**4** It is God that saves by the powerful working of His Holy Spirit; and if we ever lose sight of that, we will inevitably produce sham converts, or, as Packer puts it, "be guilty of turning publicans into Pharisees."

One common method of seeking a response to the preaching of the Gospel has been the "altar call," in which following the preaching of the Word, persons are asked to come forward as a public commitment of their lives to God, and there to receive further counsel and instruction, and literature to aid in Christian growth.

That this "altar call" method through the years has been grossly abused is commonly acknowledged. One of our pastors comments, "I have been in churches where the pressure was applied. If you resisted an invitation to come forward and get saved, then you were invited to come forward to 'get sanctified'. People sometimes went through the congregation, and finding a sinner they felt should respond, would whisper urging him to act. Meantime verse after verse of the hymn would be sung and the curious would peek through partly closed eyelids at the embarrassed victim." Such practices as these grow out of an Arminian

view of salvation, which has often been associated with the use of the traditional altar call from its beginning to the present time.**5** In a report on evangelism adopted by the Christian Reformed Synod, it was held that the "altar call" is clearly based on the theory that natural man's will is free to accept Christ, and that almost anything that can be used successfully to make a man say, 'Yes, I accept Christ, is permissible."**6**

Iain Murry objects to the "Invitation System" for many reasons, among them the fact that it "Institutes a condition of salvation which Christ never appointed." He holds that "It proceeds on the assumption that coming to the front is tantamount to, if not identical with, coming to Christ." Further, it implies that failure to respond in the manner required (i.e., coming forward) is a deliberate refusal to obey God."**7**

Still another objection to the altar call is that it may produce false assurance of salvation. Even Lewis Sperry Chafer states, "A leader with a commanding personality may secure the public action of many when the issue is made one of religious merit through some public act. Under such an impression, a serious person may stand in a meeting who has no conception of what is involved in standing by faith on the Rock Christ Jesus; or he may be persuaded to abandon his natural timidity when he knows nothing of abandoning his Satanic tendency to self-help, and by resting by faith on that which Christ has done for him. If questioned carefully, the basis of assurance with all such converts will be found to be no more than a consciousness that they have acted out the program prescribed for them." Dr. R. J. George, although favoring the use of an "after meeting", warns against certain hazards in the invitation. He says, "We must be careful not to substitute some outward act for the one essential thing, viz., receiving Christ. It would be a sad mistake if the awakened sinner should be led to feel that by rising for prayer, or by going into an inquiry-meeting, he had won salvation."**9**

All of these warnings indicate that we cannot simply adopt without further reflection, popular evangelistic methods which others are using because they seem to be "successful." The **way** in which we call for a response to the preaching of the Gospel, as well as the message itself, must be drawn from Scripture itself. It is in the Word of God that we must find the answer to the question. "How must the response be sought?"

We find in the Scripture no stereotyped pattern of response to the Gospel, but a variety of responses depending upon the persons and the circumstances involved. This ought to warn us against demanding, for example, that all who come to Christ must indicate this by "coming forward" in a public meeting.

Beyond that, it is clear that in many cases those who were responding to the message of salvation in the Bible record were called upon to make that response in a public and visible way.

Many of the miracles of the Bible typify the spiritual healing accomplished through the proclamation of the Gospel, and demonstrate the place of, and the demand for, a public response in God's dealing with men.

II Kings 5:10-15: Elisha said to Naaman, "Go, wash in the Jordan River." Of course, the Jordan River could not itself cleanse leprosy, as Naaman quickly pointed out. But in Naaman's outward response of obedience, the real cleansing was done by God, and even Naaman saw this. The inward work of God was made by Him to depend on the outward response of the one who had heard the Word from Elisha.

Mark 2:5-11: The paralytic was commanded to rise, take up his bed, and walk, as a public manifestation of the fact that Jesus had power to forgive and that He **had** forgiven his sins.

John 9: Jesus put clay on the eyes of the blind man and said, "go, wash in the pool of Siloam!" The man did so and received his sight. Although at the time his understanding was incomplete (vv. 35,36), the demand for an outward response played an important part in the healing and conversion of the man.

Luke 8:42-48: A woman received healing from the power of Christ, but no one in the crowd knew anything had happened. Jesus required her to confess before the crowd what had happened to her. Through this public testimony she received greater comfort and understanding of her faith.

On at least two occasions Jesus demanded a public confession from his disciples in order to confirm their faith.

John 6:60-71: After a clear statement about election and effectual calling which offended many and made them turn away from Him, Jesus called for a public declaration from His disciples by asking, "Will you also go away?" Though this opened the way for a false profession (in the case of Judas, vv. 70,71) Jesus here called upon men to take a public stand.

Luke 9:18-20: Jesus asked His disciples to confess who He was. They did this aloud, in the presence of one another. This confirmed their faith, and became the ground for deeper teaching about who He was.

We find the most help in how to seek a response to the Word when it is preached in the examples of Apostolic preaching given in the Book of Acts.

Acts 2:38-41: Following the presentation of the message of redemption, "with many other words" Peter testified and exhorted the people. The thrust of the appeal was, "Save yourselves from this untoward generation." Here Peter **labors** in the harvest with an extended call to repentance and faith. Those who responded to this call were baptized that same day. How did the apostles know whom to baptize? We are not told **how** the crowd was separated that day (whether Peter said, "Come forward," or "Raise your hand," or "Assemble at a certain place," etc.) but they that gladly received his word were baptized, and there was necessarily some means used by which they made themselves known. The inward

response of faith was immediately manifested publicly.

Acts 19:17-20: Many of the converts of Paul's preaching confessed their sins and burned their magical books in a public ceremony. The response was not only public, but was even dramatic and spectacular, but it was appropriate in those circumstances.

Acts 13:42-44: At Antioch in Pisidia, Paul and Barnabas continued to give instruction to those who remained after the congregation had been dismissed. This supports the practice of making arrangements so that those whose hearts have been touched in the preaching of the Word may receive counsel and further instruction.

It should be noted, also, that a public response to the Gospel is in keeping with the fact that it is the whole man who is confronted with the Gospel; it is the entire person who must come to Christ. It is not just a matter of the "soul" being saved. The sinner presents his body as a living sacrifice, to become the temple of the Holy Spirit. (Rom. 12:1,2; I Cor. 6:19,20) It is therefore appropriate that there be some physical indication of response. Further, coming to Christ inevitably means the transformation of one's social relations, and a public confession of Christ in the presence of others emphasizes that change.

There is therefore Scriptural warrant for calling for more than an inward assent to the Gospel when it is preached. The passages which have been cited indicate that those who are brought to faith through the preaching of the Word should be given an opportunity to confess that faith before men, indeed, should be urged to do so, since it is a command of God. And there is no requirement in Scripture that this public confession **must** be delayed for days, weeks, or months after the time when the person first believes.

When the Gospel is preached, therefore, the preacher ought earnestly to urge his hearers to respond to it without delay. In doing this, he ought not be vague, use undue emotional pressure, or employ psychological tricks. He should not imply that any physical act such as raising the hand or walking to the front contributes to or helps one merit the saving work of Christ. Rather, he should reproduce as faithfully as possible the invitation and command of Christ and the Scripture: "Come unto Me"; "Repent ye, and believe the gospel"; "This is his commandment, that we should believe on the name of His Son Jesus Christ"; "Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord"; "Whosoever shall call upon the name of the Lord shall be saved", etc.

The response to such Scriptural appeals must be an inner response of the heart, but those who respond should be asked to give expression to this response in some public way. It might be in speaking to the minister or a member of session following the service. It might be in expressing his action in writing to the leaders of the church. It might be in attending a meeting for inquirers and new converts held after the preaching service. It

might be in enrolling in a communicant's class. It might be in standing in the presence of the congregation, or giving some other visible indication that he has committed his life to Christ. No one method can be prescribed, and no method ought to be used, however proper in itself, which is likely to confuse or mislead people. But the Scriptural directive must be carried out that those who believe with the heart are to confess with the mouth, and that the commands of God are to be carried out without delay.

In addition to giving an opportunity for confession of Christ in connection with the preaching of the Gospel, serious thought should be given to means of giving counsel and instruction to those whose interest in the Gospel is awakened, but are not ready to commit themselves to Christ. The time and place when inquirers can receive help should be clearly announced, and they should be urged to seek such help.

When an anxious person comes seeking help, it is our opportunity, as in all personal evangelism, to direct him to the Saviour in private conversation, not just laying out the facts before him, but also urging him to respond, believing the facts and receiving the Person, Jesus Christ. This response will be an inner response of his heart to God, communicating with Him in either silent or audible prayer. We can serve as a witness to this conversation with God, and our ears can serve to hear his first public confession of Christ.

Hence we draw the following conclusions:

1. That calling for a response when the Gospel is preached is Scriptural, in accord with the Reformed system of doctrine, and is necessary to the full and faithful preaching of the Word.
2. That the response we seek to Gospel preaching is faith in Jesus Christ, and repentance unto life.
3. That in our endeavor to see public confession of response to the Gospel we employ only those methods which are prescribed by Scripture.
4. That we not use any methods which confuse the response to the Gospel and the evidence of that response.

Footnotes:

1 J. I. Packer, **Evangelism and the Sovereignty of God;** Chicago: Inter-Varsity Press, 1961, p. 61.

2John Calvin, **Institutes of the Christian Religion,** Book III, Ch. II, par. 36.

3Iain Murry, **The Invitation System:** London: The Banner of Truth Trust, p. 1.

4Packer, **op. cit.,**p. 27-8.

5See Robert M. More, Jr., "The Historical Origins of the 'Altar Call' ", **The Banner of Truth,** Dec. 1969, Ja. 1970.

6Reformed Evangelism;Grand Rapids: Eerdmans, 1948, p. 85.

7Murray, **op. cit.,** p. pp. 22, 8, 14.

8Lewis Sperry Chafer, **True Evangelism;** Chicago; Moody Press, 1910, p.15.

9R. J. George, **The Covenanter Vision;** New York: Christian Nation Pub. Co., 1917, p. 165.

The Report of the Committee on Arrangements was read, adopted and is as follows:

COMMITTEE ON ARRANGEMENTS

Your committee would respectfully report that the Devotional Services for Synod were planned using the theme, "The Church and Contemporary Issues". We thank all of those who led in these services.

Two other services were planned. The Sabbath Evening guest speaker was Dr. Richard F. Lovelace, professor of Church History, Gordan-Conwell Seminary. The Wednesday Evening Conference was held in commemoration of the 100th Anniversary of the signing of the Covenant of 1871 which was in charge of Dr. G. M. Robb. We thank him and all of those who took part in this inspirational service.

Mr. Robert McConaughy made the arrangements for housing, meals and other meeting places necessary for the meetings of Synod.

Expenses for duplicating, transportation to the airport and speakers cannot be reported at this time. Our collections at Synod amounted to $413.50.

Recommendations:

1. That the expenses for duplicating, transportation to the airport and speakers be paid from the miscellaneous Fund.
2. That the Assistant Clerk write a letter of appreciation to President Edwin C. Clarke for the hospitality which has been extended to the members of Synod by Geneva College.

Respectfully submitted,
Robert A. Henning, Chr.

The Report of the Finance Committee was taken up item by item. Items 1-9 were adopted. Item 10 was adopted and referred to the Nominating Committee.

Synod took recess in prayer by Isaac McKee.

FRIDAY, JUNE 18, 1:30 P.M.

Synod reconvened singing Psalm 24, and was led in prayer by F. F. Reade.

The Roll was taken.

The Minutes of the previous session were read and approved.

Notice was taken of the following men who have been licensed to preach for 60 years or more: F. E. Allen, George Coleman, W. C. McClurkin, and F. F. Reade.

The Report of the Finance Committee was taken up. Item 11 was adopted. The report as whole was adopted, and is as follows:

REPORT OF THE FINANCE COMMITTEE

The Finance Committee has met on three occasions during Synod and respectfully reports as follows:

1. We recommend approval of the proposed minimum salary for 1972 and 1973 as set forth in Recommendation 1 of the Report of the Committee to Consider Minister's Salaries.

2. We recommend the following salaries for the servants of Synod for 1972.

Position	Name	Annual Salary	Housing Allowance	Total
Sem. Prof.	S. B. Willson	$9000	$3000	$12,000
Sem. Prof.	E. C. Copeland	8000	3000	11,000
Sem. Prof.	W. R. Spear	7300	3000	10,300
Dir. Educ. Serv.	D. R. Armstrong	7000	3000	10,000
Dir. Publication	R. W. Nickerson	7000	3000	10,000
Treasurer	L. D. Hutmire	10,500		10,500

3. In view of their forthcoming retirement and in appreciation of their faithful service in the publication of the Covenanter Witness for the past 13 years, we recommend the Rev. and Mrs. M. W. Dougherty be given a gift of $500, this amount to be taken from the miscellaneous fund.

4. In view of the termination of Rev. Kenneth G. Smith as Director of Christian Education, we recommend that the Board of Education and Publication extend to him an appropriate financial gift as an expression of their appreciation as he leaves this important assignment. (A gift of $500 was decided upon.)

5. We recommend approval of Recommendation 1 of the Report of the Trustees of the Synod regarding distribution of Synod's undesignated funds as follows:

a. Foreign Mission Board	$13,042.04
b. Seminary	2,631.69
c. Pension Board	2,631.69
d. Synod's Budget	8,011.46

6. We concur with Recommendation 2 of the Report of the Trustees of the Synod regarding appointment of a committee to review the present system of coordinating financial requests to Synod. We further recommend that Mr. Louis D. Hutmire be appointed as one member of this committee.

7. With reference to Recommendation 7 of the Report of Home Missions and Church Extension, we recommend that the money from the sale of the property at the Indian Mission not be given to the Board of Home Missions and Church Extension inasmuch as they have indicated no specific use for these funds at this time.

8. Recommendation 4 of the Psalter Revision Committee was included in the request of the Witness Committee to the Coordinating Committee and no further action on this item is considered necessary. We recommend that Recommendation 5 of their report be approved and that Synod allow up to $350 for expenses of the Psalter Revision Committee in 1971, this amount to be paid by the Witness Committee.

9. With reference to Recommendation 3 of the Report of the Special Committee to Evaluate the Tuesday Evening Program at the 1970 Carleton Conference, we recommend that the travel expenses of this committee be paid from the Miscellaneous Fund.

10. We recommend that a special committee be appointed to prepare a plan for merger of Synod's Board of Trustees and the Board of Church Erection. The plan should include a method of selecting qualified men, preferably with broad geographical representation. The reasons for this proposal are:

a. A distinct need exists for improved coordination of denominational finances.

b. Existing duplication of activities will be eliminated. (Both boards deal exclusively with financial matters, both are concerned with real estate, and both make loans to servants of Synod.)

11. We recommend that money not be taken from the contingency fund to supplement the church budget beyond the year 1972 unless the 1971 budget is subscribed in full by contribution from the church.

Respectfully submitted,
Joseph Lamont, Chairman
David R. Armstrong
Joseph Copeland
Frederick T. Cretors
Louis D. Hutmire
James Wright

1970 ANNUAL TREASURER'S REPORT
TRUSTEES OF THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH
OF NORTH AMERICA

	BALANCE 1/1/70	RECEIPTS	DISBURSEMENTS	BALANCE 12/31/70
CASH	$ 42,372.98	$ 794,614.71	$ 812,202.80	$ 24,784.89
SECURITIES				
General Pool (Perm.)	1,225,140.74	771,616.21	617,108.31	1,379,648.64
General Pool #2 (Temp.)	47,539.90		47,539.90	-0-
Geneva College	482,396.53	104,580.30	543,290.90	43,685.93
Jayne M.L. Smith	123,716.20	9,332.92	9,633.63	123,415.49
Theological Seminary	55,328.22	56,475.53	104,544.82	7,258.93
Student Aid		50,010.00	25,005.00	25,005.00
Pension Plan	110,940.19	13,727.55	13,060.30	111,607.44
S. R. Wills	2,700.00		2,700.00	-0-
Publications		7,986.85		7,986.85
David Gregg	156,473.14	129,442.37	90,659.01	195,256.50
David Gailey	75,812.13	42,905.73	44,630.74	74,087.12
Emma Elliott Miss. Soc.	984.75		984.75	-0-
North Hills Cong.	9,822.01			9,822.01
Total Securities	$2,290,853.81	$1,186,077.46	$1,499,157.36	$1,977,773.91
ACCOUNTS RECEIVABLE		1,017,791.85	1,007,513.83	10,278.02
HOME MISSIONS LOAN RECEIVABLE	16,242.89		1,268.13	14,974.76
GENERAL MORTGAGES	100,914.50	44,350.00	11,285.86	133,978.64
REAL ESTATE, BLDG., & FIXTURES	112,225.00			112,225.00
PSALM RECORDINGS	1,162.91		1,162.91	-0-
MORTGAGES RECEIVABLE, WINNIPEG	5,916.79		5,916.79	8,785.51
NOTES RECEIVABLE	-0-	10,744.75	1,959.24	9,226.56

WILMOTH FUND, SEMINARY	8,910.45	685.13	369.02	1,468.30
FICA & INCOME TAX	197.92	12,866.72	11,596.34	-0-
PITTSBURGH WAGE TAX	2.46	188.28	190.74	(316.21)
HOSPITALIZATION	(33.09)	6,250.13	6,533.25	-0-
HOME MISSION INTEREST ACCOUNT	292.89	431.87	724.76	158,998.39
MORTGAGES RECEIVABLE, CHURCH ERECTION		160,537.23	1,538.84	158,998.39
INVESTMENT MORTGAGES, CHURCH ERECTION		158,998.39		
ENDOWMENTS				
Pool	4,958.00	54.13		5,012.13
Geneva	654,737.67	74,370.61	497,524.10	231,584.18
Foreign Missions	175,774.93			175,774.93
Home Missions	88,228.93			88,228.93
Southern Mission	15,725.24			15,725.24
Indian Mission	4,138.54			4,138.54
Jewish Mission	2,333.32			2,333.32
Seminary	114,444.73	80.00		114,524.73
Milne McQuistan Scholarship Seminary	10,000.87			10,000.83
Ministerial Relief	55,859.58			55,859.58
Students' Aid	17,500.00			17,500.00
Pension Plan	42,000.00			42,000.00
Witness Committee	2,883.34			2,883.34
Aged Peoples Home	75,296.90		272.83	75,024.07
Church Erection	3,400.00			3,400.00
Widows & Orphans	31,589.48			31,589.48
Publication	15,440.61			15,440.61
David Gregg	157,015.73	38,583.90		195,599.63
John Lucky	2,000.00			2,000.00
J.J. McClurkin	100.00			100.00
Harriet Parkhill	905.00			905.00
American Bible Society	50.00			50.00
Total Endowments	$1,474,382.87	$ 113,088.64	$ 497,796.93	$1,089,674.58
TEMPORARY INVESTMENTS				
John & Alberta McCrea, HMB	11,591.05	637.51		12,228.56
Southern Mission	21,304.23			21,304.23
Home Mission Church Ext.	156.02	4,084.59	2,000.00	2,240.61
Graduate Study	2,173.30			2,173.30
Student's Aid	3,000.00			3,000.00
Church Erection	1,030.00			1,030.00
Education Publication		500.00		500.00
Oath Committee	1,460.00		1,460.00	-0-
New Cong. California	16,150.75	2,399.74		18,550.49
Total Temp. In.	$ 56,865.35	$ 7,621.84	$ 3,460.00	$ 61,027.19
ANNUITY FUNDS	77,835.24	3,000.00		80,835.24
UNDISTRIBUTED FUNDS OF SYNOD				
Contingent Accounts	185,096.99		35,404.07	149,692.92
Home Mission, Wichita Lots	(105.64)	124.07	18.43	-0-
Blair Home	(2,416.12)		502.69	(2,913.81)
Winnipeg Church Interest	5,941.27	267.52	6,208.79	-0-
Connellsville Church Prop.	(924.76)	5,153.07	1,643.22	2,585.09
Youngstown Church Prop.	13,193.66	500.00	13,693.66	-0-
Portland Church Prop.	7,500.00		7,500.00	-0-
Barnet Church Prop.		28.90	612.91	(584.01)
Total Undistributed Funds	$ 208,285.40	$ 6,073.56	$ 65,583.77	$ 148,775.19
MISCELLANEOUS INVESTED FUNDS				
Foreign Missions	11,264.50	95.15	5,000.00	6,359.65

Associate Pres. Ch.	15,449.08	27,185.37	42,634.45	-0-
Home Missions	16,242.89		1,268.13	14,974.76
Students' Aid		25,005.00		25,005.00
Pension Plan	111,932.88	2,157.54	2,428.77	111,661.65
Seminary Scholarship	8,910.45	685.13	369.02	9,226.56
Education & Publication		14,931.60	150.00	14,781.60
Pittsburgh Presbytery	2,350.00			2,350.00
Emma Elliott Miss. Soc.	3,000.00			3,000.00
North Hills	10,000.00			10,000.00
Belle Center	4,433.50	1,000.00		5,433.50
Ryegate Barnet Cong.	200.00			200.00
Iowa Presbytery	700.00			700.00
Wilkinsburg Congregation	500.00			500.00
New Alexandria Congregation	4,200.00			4,200.00
Union Congregation	1,000.00			1,000.00
Bethel Congregation	500.00			500.00
Broomall Congregation	5,000.00			5,000.00
Montclair Congregation	500.00			500.00
Allegheny Congregation	1,700.00			1,700.00
Total Misc. Inv. Funds	$ 197,883.30	$ 71,059.79	$ 51,850.37	$ 217,092.72
PROFIT & LOSS ACCOUNT				
Pool	104,950.08	367,753.70	169,392.90	303,310.88
Geneva	380.00	17,230.60	17,610.60	-0-
David Gregg	1,660.54	56,716.93	58,377.47	-0-
David Gailey	16,715.83	4,101.85	20,817.68	-0-
Total Profit & Loss	$ 123,706.45	$ 445,803.08	$ 266,198.65	$ 303,310.88
GENERAL BEQUESTS				
Helen Gault	(78.50)			(78.50)
Jayne M.L. Smith	124,615.65		867.88	123,747.77
Florence B. O'Neill Tibby	55,575.98	32.98	48,350.03	7,258.93
Total Bequests	$ 180,113.13	$ 32.98	$ 49,217.91	$ 130,928.20
REAL ESTATE				
Southern Mission	8,225.00			8,225.00
Indian Mission	19,000.00			19,000.00
Seminary	85,000.00			85,000.00
Total Real Estate	$ 112,225.00			$ 112,225.00
POOL DIVIDEND ACCOUNT		142,794.13	142,794.13	
POOL INTEREST ACCOUNT		5,953.97	5,953.97	
OFFICE EXPENSE		25,691.50	25,691.50	
SYNOD'S BUDGET	40.58	199,671.91	199,640.25	72.24
CURRENT ACCOUNT, BUDGET ORGANIZATION				
Geneva College		30,071.26	30,071.26	
Home Missions	22,174.22	66,580.64	60,684.34	28,070.52
Southern Mission	9,484.78	10,249.12	12,780.26	6,953.64
Indian Mission	5,101.95	5,681.56	6,528.03	4,255.48
Jewish Mission	1,326.74	337.07		1,663.81
Arkansas Mission	(118.22)	5,324.66	4,783.15	423.29
Seminary	1,721.97	59,306.47	59,697.36	1,331.08
Ministerial Relief	13,370.01	12,070.65	13,500.00	11,940.66
Students' Aid	2,395.86	32,112.84	35,385.00	(876.30)
Witness Committee	3,291.45	28,591.77	20,637.97	11,245.25
Aged Peoples Home		20,008.81	20,008.81	
Church Erection	39,497.69	40,871.67	48,415.75	31,953.61
Widows & Orphans	4,883.82	18,229.72	20,500.00	2,613.54
Publications	1,451.80	36,199.77	30,716.59	6,934.98
Christian Education	(104.25)	28,523.93	28,167.80	251.88
Pastors' Refresher Course	777.85	10.00		787.85
National Assoc. Evangelicals		260.00	260.00	
Corporators, Geneva	(11.26)	1,006.30	755.29	239.75
Total C.A. Budget	$ 105,244.41	$ 395,436.24	$ 392,891.61	$ 107,789.04

FOREIGN MISSION BOARD				
Accommodation Acct.	1,930.02	1,494.49	2,120.51	1,304.00
Permanent Revolving Fund	321.11	1,800.00		2,121.11
Cyprus Bookroom	696.23		696.23	-0-
Foreign Miss. Car Acct.	407.01	1,000.00		1,407.01
Current Account	1,582.88	97,275.71	111,900.63	(13,042.04)
Total Foreign Miss.	$ 4,937.25	$ 101,570.20	$ 114,717.37	$ (8,209.92)
CURRENT ACCOUNT, NON-BUDGET				
Seminary Charter Acct.	265.22			265.22
Seminary Petty Cash	25.00			25.00
Seminary Anniversary Fund	2,150.00	4,780.00	6,930.00	-0-
Seminary Library	498.15	1,473.70	2,247.30	(275.45)
Seminary Pension Plan	2,908.57	620.60	1,036.00	2,493.17
Seminary Retirement Annuity	(200.00)	200.00		-0-
Seminary Library Bldg. Fund		72,424.49	56,772.20	15,652.29
Pension Plan	8,209.57	29,165.92	22,397.18	14,978.31
Temperance	478.85	83.28	135.00	427.13
Board of Evangelism	310.94	2,400.00	2,710.94	-0-
Christian Literature	235.33		235.33	-0-
Oath	176.28		176.28	-0-
Pittsburgh Presbytery	595.13	339.53	374.45	560.21
Graduate Study Fund	4,109.67		1,614.00	2,495.67
Pgh. Presbytery Church Ext.	75.19	607.20		682.39
Total C.A.Non-Budget	$ 19,837.90	$ 112,094.72	$ 94,628.68	$ 37,303.94
CURRENT FUNDS, RESTRICTED INCOME				
Sundries Account		1,715.73	2,360.73	(645.00)
George M. Reed Income		1,701.03	1,701.03	
Geneva College Div. Income		1,568.50	1,568.50	
Eliza Ann Sloan Fund	8,034.14	1,155.84	200.00	8,989.98
Jayne M.L. Smith Income		3,868.62	3,868.62	
Florence B. O'Neill Tibby Inc.		2,927.13	2,927.13	
Milne McQuistan, Sem.	3,396.43	1,444.94		4,841.37
Pension Plan Income		2,895.90	2,895.90	
David Gregg Income		17,496.59	17,496.59	
David Gailey Income		7,857.05	7,857.05	
J.J. McClurkin	286.33	14.45		300.78
Viola Coleman	58.50			58.50
Total C.A. Restricted	$ 11,775.40	$ 42,645.78	$ 40,875.55	$ 13,545.63
CURRENT FUNDS INTEREST	153.74	13,120.51	13,143.50	130.75
GROSS INCOME	2,872.65	185,428.98	187,528.99	772.64
SYNOD'S MISC. FUND	(2,334.82)	16,678.27	20,358.98	(6,015.53)
CHURCH TRAVEL INSURANCE	12.60	1,635.15	2,185.94	(538.19)

BOARD OF EDUCATION AND PUBLICATIONS

EDUCATION CURRENT ACCOUNT

Balance, January 1, 1970			($ 104.25)
Receipts:			
Synod's Budget		$ 23,242.00	
Fieldwork		1,112.70	
Postage		216.78	
Miscellaneous		558.13	
Associate Presbyterian Church		424.69	
Gift		250.00	
Junior Project		285.46	
Misc. Fund, 2nd Director Sal.		2,381.43	
Training		52.74	28,523.93
			28,419.68
Disbursements:			
Salaries:			
Director	$ 5,800.00		
Administrative Ass't.	1,668.31		

Secretary	4,000.00		
Additional Office Help	678.08		
Director #2	1,604.15	13,750.54	
Fringe Benefits:			
Director's Housing	2,500.00		
Director's Pension	319.00		
Secretary's Insurance	199.76		
Social Security	302.95		
Director #2, Housing	729.16	4,050.87	
Office:			
Rent	1,425.00		
Utilities	156.26		
Telephone	560.56		
Supplies	1,575.23		
Equipment	173.55		
Postage	586.29	4,476.89	
Other:			
Audio-Visual	193.07		
Board Travel	2,275.36		
Fieldwork	1,898.47		
Training	667.60		
Miscellaneous	634.54		
Junior Project	220.46	5,889.50	28,167.80
Balance, December 31,1970			$ 251.88

PUBLICATIONS CURRENT ACCOUNT

Balance, January 1, 1970			$ 1,451.80
Receipts:			
Subscriptions			
Group	$ 7,943.68		
Single	681.60		
Advertising and Cuts	150.04	$ 8,775.32	
Budget:			
1969 Carry-over	4,714.16		
1970	15,000.00	19,714.16	
Dividends:			
Kansas City Power & Light	50.50		
Kansas Power & Light	630.00	680.50	
Endowment Interest		4,570.02	
Patterson Press Loan:			
Principal	178.92		
Interest	311.84	490.76	
Gift		45.00	
Publication Acc't., Printing Const.		1,800.00	
Miscellaneous		124.01	36,199.77
			37,651.57
Disbursements:			
Editor's Salary		5,896.66	
Editor's Housing		2,116.66	
Patterson Press		18,466.31	
Synod's Treasurer		350.00	
Blue Banner		350.00	
Postage		602.53	
Telephone		19.36	
Dues & Subscriptions		108.69	
Pension Assessment (2 years)		414.00	
Office Expense		47.68	
Travel		270.26	
Kansas Sales Tax		38.47	
Printing Constitutions		1,980.00	
Miscellaneous		55.97	30,716.59
Balance, December 31, 1970			$ 6,934.98

ENDOWMENT FUNDS $ 15,440.61

INVESTMENTS

Balance, September 16, 1970			$ 5,780.45
Receipts:			
Securities		7,986.85	

Orthodox Presbyterian Church	1,164.30	9,151.15
		14,931.60
Disbursement, Temporary Investments		150.00
Balance, December 31, 1970		$ 14,781.60

TEMPORARY INVESTMENTS

Receipts:		
Current Account	$ 350.00	
Investments Account	150.00	$ 500.00
Balance, December 31, 1970		$ 500.00

LOANS RECEIVABLE

Balance, September 16, 1970		$ 5,780.45
Added to Books		1,164.30
		6,944.75
Payments Received		159.24
Balance, December 31, 1970		$ 6,785.51

PUBLICATIONS ACCOUNT

Balance, January 1, 1970		$ 3,550.41
Receipts:		
General	2,343.23	
Psalters	1,195.97	
Recordings	546.00	
Postage	180.83	
Psalm Recording Account	1,162.91	
Christian Literature Account	235.33	5,664.27
		9,214.68
Disbursements:		
General	2,855.29	
Recordings	1,018.00	
Constitution	2,811.58	
Postage	370.86	
Miscellaneous	3.35	7,059.08
Balance, December 31, 1970		$ 2,155.60

BOARD OF CHURCH ERECTION

CURRENT ACCOUNT

Balance, January 1, 1970		$ 39,497.69
Receipts:		
Synod's Budget	$ 5,000.00	
Interest, Loans	740.26	
Endowment Interest	491.23	
David Gregg Dividend	1,082.80	
Temporary Investment Interest	56.65	
Payments on Loans	26,000.73	
Sale, Portland Church Property	7,500.00	40,871.67
		80,369.36
Disbursements:		
Syracuse Congregation	15,000.00	
Rimersburg Congregation	15,000.00	
J. Paul McCracken	7,800.00	
Board Expense	154.59	
Church Erection Investment Account	10,461.16	48,415.75
Balance, December 31, 1970		$ 31,953.61
ENDOWMENT FUND		$ 3,400.00
INVESTMENT ACCOUNT (Due to Mortgages)		$ 1,030.00

MORTGAGES RECEIVABLE

Balance Forward	$ 160,537.23
Payments Received	1,538.84
Balance, December 31, 1970	$ 158,998.39

BOARD OF EVANGELISM

CURRENT ACCOUNT

Balance, January 1, 1970	$ 310.94
Receipts	2,400.00
	2,710.94
Disbursement, To Board Treasurer	2,710.94

BOARD OF FOREIGN MISSIONS

CURRENT ACCOUNT

Balance, January 1, 1970			$ 1,582.88
Receipts:			
Investments (36,000)		33,792.02	
Bequests (7,000)		1,884.79	
Synod's Budget (47,185)			
Designated	$ 7,249.48		
Proportionate Share	26,786.85		
W.S.M.S.	13,296.67	47,333.00	
Miscellaneous:			
Refund, Smith	455.20		
Cyprus Field Expense	1,754.77		
Accomodation Acc't, Cyprus	306.71		
Japan Mission	775.76		
Japan, Key Money	625.00		
Travel, Boyle	100.00		
Travel, Hemphill	150.00		
A.P. Church	421.81		
Deputation	85.00		
Faris, Medical	540.00		
Memorial, Anna Mitchell	60.00		
Memorial, Mirian Berberian	100.00		
Cyprus Travel Fund	42.00		
Refund, C.C.C., Meeker	980.00		
Refund, C.C.C., McBurney	920.45		
C.C.C. Program	26.46		
W.S.M.S.	37.09		
R.T.F.	10.00		
South China Book	1,698.50		
Refund Miss. Health Program	177.15		
Wilmoth Fund	5,000.00	14,265.90	97,275.71
			98,858.59

Disbursements:			
General (7,000)			
Travel & Hospitality	$ 4,195.46		
Soc. Sec.	1,643.55		
In Lieu, S.S.	575.27		
Telephone	304.28		
Office Expense	73.55		
Secretary Allowance	1,200.00		
Pensions, Pens. Plan	2,713.01		
Pensions, Supp.	1,182.48		
Deputations	257.97		
Publication Expense	273.85		
Church Travel Ins.	11.90		
Spiritual Sur. Comm.	59.70		
Publicity Comm.	36.60		
Delegate	100.00		
Miscellaneous	137.25	$ 12,764.87	
Medical (2,425)			
Miss. Health Prog.	2,558.06		
Miss. Medical	1,051.58	3,609.64	
Training (1,000)		.00	
R.T.F.		2,000.00	
Permanent Rev. Fund (500)		1,000.00	
Wilmoth Interest		95.15	
Delegate	175.00		
Dues	320.00	495.00	

Other (Non-Budgeted)				
Taiwan	600.00			
Travel, Boyles	2,093.66			
Travel, Faris	3,000.00			
South China Book	2,337.74	8,031.40	27,996.06	
Cyprus				
Salaries & Housing (23,350)		27,010.40		
Field Allowance (2,500)		4,379.50		
Field Expense		1,515.66		
Travel & Freight (3,000)		4,542.53	37,448.53	
Japan				
Salaries & Housing (23,075)		19,955.00		
Field Allowance (5,135)		5,126.25		
Travel (2,400)		5,109.04		
Tuition (3,000)		3,303.00		
Miss. House Debt (1,500)		1,534.00	35,029.29	
Christian Corps For Cyprus (13,000)				
Salaries		4,718.30		
Rent		680.00		
Fees & Books		64.71		
Insurance		127.50		
Travel & Freight		4,996.24		
Instructors		840.00	11,426.75	111,900.63
Balance, December 31, 1970				($ 13,042.04)
ENDOWMENT FUND, December 31, 1970				$ 125,774.93
INVESTMENT ACCOUNT				
Balance, January 1, 1970				$ 11,264.50
Receipts, Interest				95.15
				11,359.65
Disbursement, Current Account				5,000.00
Balance, December 31, 1970				$ 6,359.65
PERMANENT REVOLVING FUND				
Balance, January 1, 1970				$ 321.11
Receipts:				
F.M. Misc. Account			$ 1,000.00	
Japan Field			800.00	1,800.00
Balance, December 31, 1970				$ 2,121.11
FOREIGN MISSION CAR ACCOUNT				
Balance, January 1, 1970				407.01
Receipts, W.S.M.S.				1,000.00
Balance, December 31, 1970				$ 1,407.01
ACCOMMODATION ACCOUNT				
Balance, January 1, 1970				$ 1,930.00
Receipts:				
Japan				
Bookroom			466.75	
Psalter Fund			169.00	
Pennington Radio Fund			75.00	
Psalters & Calendars			25.00	
Japan			24.28	
Children			20.00	
Japan, as needed other than Budget			250.00	
Cyprus				
Larnaca Scholarship			10.00	
Scholarship			10.00	
Troodos Camp			45.00	
Troodos Equipment			5.00	
Troodos Electric			5.00	
Nicosia			10.00	
Misc. Study Material			10.00	
C.C.C.			25.00	

C.C. Supplies		5.00	
Boy Student		56.46	
T.M. Hutcheson		10.00	
Weekly Bible Study		10.00	
As needed, other than Budget		250.00	
Taiwan		13.00	1,494.49
			3,424.51
Disbursements:			
Japan Field		1,342.03	
Cyprus Field		778.48	2,120.51
Balance, December 31, 1970			$ 1,304.00

BOARD OF HOME MISSIONS & CHURCH EXTENSION

CURRENT ACCOUNT

Balance, January 1, 1970			$ 22,174.22
Receipts:			
Synod's Budget		$ 25,000.20	
A.P. Church, Home Missions		13,043.46	
Indian Mission		6,480.00	
Southern Mission		4,400.00	
David Gregg Dividend		4,872.56	
Endowment Interest		12,747.33	
W.S.M.S.		37.09	66,580.64
			88,754.86
Disbursements:			
Travel		1,535.05	
Arkansas Mission Account		4,700.00	
Church Extension		2,000.00	
Summer Training		2,150.00	
Tax, Wichita Lots		177.02	
New Work Contributions		400.00	
Moving Expense		500.00	
Miscellaneous		92.31	
Supplements:			
Iowa Presbytery	$ 4,500.00		
Midwest Presbytery	22,830.00		
Ohio-Illinois Presbytery	4,400.00		
Pacific Coast Presbytery	3,999.96		
Pittsburgh Presbytery	10,000.00		
St. Lawrence Presbytery	3,400.00	49,129.96	60,684.34
Balance, December 31, 1970			$ 28,070.52

CHURCH EXTENSION ACCOUNT

Balance, January 1, 1970			$ 156.02
Receipts:			
Home Mission Current Account		2,000.00	
Home Mission Investment, Lawrence		1,268.13	
Home Mission Investment, Interest		724.76	
Interest, Temporary Investment		91.70	4,084.59
			4,240.61
Reimbursements, Columbus Grant			2,000.00
Balance, December 31, 1970			2,240.61

INDIAN MISSION

Balance, January 1, 1970			$ 5,101.95
Receipts:			
Synod's Budget		5,000.00	
Gene Vail Rent		35.00	
M. Chestnut Memorial		50.00	
Endowment Interest		596.56	5,681.56
			10,783.51
Disbursements:			
Insurance		48.03	
Home Mission Supplement		6,480.00	6,528.03
Balance, December 31, 1970			$ 4,255.48

SOUTHERN MISSION

Balance, January 1, 1970			$ 9,484.78
Receipts:			
Dividends, Carlisle Fund		$ 1,535.49	
Synod's Budget:			
W.S.M.	$ 3,520.00		
Other	667.15	4,187.15	
David Gregg Dividend		1,082.80	
Endowment Interest		2,271.95	
Temporary Investments		1,171.73	10,249.12
			19,733.90
Disbursements:			
Salaries		4,095.00	
Home Mission Supplement		4,400.00	
Social Security		188.16	
Pulpit Supply		225.00	
Vehicle		2,814.00	
Vehicle Insurance		247.00	
Equipment		25.00	
Vacation Bible School		150.00	
Psalters		87.50	
Library		500.00	
Pension Assessment		48.60	12,780.26
Balance, December 31, 1970			$ 6,953.64

JEWISH MISSION

Balance, January 1, 1970			$ 1,326.74
Receipts, Endowment Interest			337.07
Balance, December 31, 1970			$ 1,663.81

ARKANSAS MISSION

Balance, January 1, 1970			($ 118.22)
Receipts:			
Home Mission Board		4,700.00	
Geneva Congregation		452.35	
W.S.M.S.		20.00	
Rent		100.00	
Refund		52.31	5,324.66
			5,206.44
Disbursements:			
Oklahoma Gas & Electric		36.56	
Car Insurance		310.00	
Summer Work:			
Advances	2,000.00		
Salaries	2,025.00		
Supplies	110.69		
Travel	21.37		
Medical	10.00		
Social Security	97.20	4,264.26	
Propane Gas		84.98	
Plumbing		87.35	4,783.15
Balance, December 31, 1970			$ 423.29

ENDOWMENT FUNDS

Home Missions	$ 88,228.93
Southern Mission	15,725.24
Indian Mission	4,138.54
Jewish Mission	2,333.32

FUNDS FUNCTIONING AS ENDOWMENTS

Southern Mission	$ 21,304.23

INVESTMENT ACCOUNT

Balance, January 1, 1970	$ 16,242.89
Disbursement, Home Miss. Ch. Ex.	1,268.13
Balance, December 31, 1970	$ 14,974.76

LOAN RECEIVABLE		
(Lawrence Cong.)		
Balance, January 1, 1970		$ 16,242.89
Receipts		1,268.13
Balance, December 31,1970		$ 14,974.76
INTEREST ACCOUNT		
(Lawrence Mission)		
Balance, January 1, 1970		$ 292.89
Receipts, Lawrence Congregation		431.87
		724.76
Disbursement, Church Extension Acct.		724.76
JOHN & ALBERTA MCCREA BEQUEST		
Balance, January 1, 1970		$ 11,591.05
Receipts, Interest		637.51
Balance, December 31, 1970		$ 12,228.56
NEW CONGREGATION CALIFORNIA		
Balance, January 1, 1970		$ 16,150.75
Receipts:		
S. Edgar Memorial	$ 1,500.00	
Interest	899.74	2,399.74
Balance, December 31, 1970		$ 18,550.49

BOARD OF PENSIONS

CURRENT ACCOUNT		
Balance, January 1, 1970		$ 8,209.57
Receipts:		
Assessments	$ 18,095.84	
Pension Investment Income	2,860.90	
Endowment Income	6,068.16	
Policies Cashed In	1,907.02	
Hay's Reitrement, U.P. Church	234.00	29,165.92
		37,375.49
Disbursements:		
Policy Premiums	11,945.61	
Pension Payments	9,960.00	
Travel	238.86	
Board Expense	25.37	
Refunds	227.34	22,397.18
Balance, December 31, 1970		$ 14,978.31
MINISTERIAL RELIEF		
Balance, January 1, 1970		$ 13,370.01
Receipts:		
Synod's Budget	4,000.00	
Endowment Interest	8,070.65	12,070.65
		25,440.66
Disbursements, Pension Payments		13,500.00
Balance, December 31, 1970		$ 11,940.66
WIDOWS AND ORPHANS		
Balance, January 1, 1970		$ 4,883.82
Receipts:		
Synod's Budget	12,500.00	
Associate Presbyterian Church	82.94	
David Gregg Dividend	1,082.80	
Ada & S.E. McKee Dividend	361.20	
Endowment Dividend	4,202.78	18,229.72
		23,113.54
Disbursements, Pension Payments		20,500.00
Balance, December 31, 1970		$ 2,613.54

ENDOWMENT FUNDS

Pension Plan			$ 42,000.00
Ministerial Relief			55,859.58
Widows & Orphans			15,440.61

INVESTMENT ACCOUNT

Balance, January 1, 1970			$ 11,932.88
Receipts:			
Dividends re-invested,			
Investors Mutual		1,757.80	
United Science Fund		399.74	2,157.54
Balance, December 31, 1970			$ 114,090.42

SECURITIES ACCOUNT

Balance, January 1, 1970			$ 110,940.19
Purchased			13,727.55
			124,667.74
Sold			13,060.30
Balance, December 31, 1970			$ 111,607.44

INTEREST ACCOUNT

Receipts			$ 2,895.90
Disbursements:			
Accrued Interest		$ 35.00	
Current Account		2,860.90	2,895.90

BOARD OF SUPERINTENDENTS OF THE THEOLOGICAL SEMINARY

CURRENT ACCOUNT

Balance, January 1, 1970			$ 1,721.97
Receipts:			
Synod's Budget		25,000.00	
Student Aid		1,000.00	
Tuition and Fees		900.51	
Endowment Income:			
General	$ 16,535.01		
Gregg, David	1,082.80		
Milne-Wilmoth	369.02	17,986.83	
Bequests		1,000.00	
Gifts:			
Ford Aid	4,700.00		
Miscellaneous	117.26	4,817.26	
Dining Club		2,552.43	
Miscellaneous		494.61	
Telephone		267.47	
Salaries		400.00	
Office Supplies		57.30	
Insurance Refund		315.56	
Anniversary Fund		4,080.00	
Pastor's Counseling Seminar		434.50	59,306.47
			61,028.44
Disbursements:			
Salaries:			
Full-time	17,874.62		
Part-time	1,580.00		
Visiting	164.00		
Housing	7,500.00		
Staff	9,161.60	36,280.22	
Graduate Study Expense		2,875.19	
Special Speakers		215.00	
Retirement:			
Social Security	481.71		
Pension, Church	1,258.50		
Pension, Mrs. Gipson	360.00	2,100.21	
Travel		577.79	
Library Account		1,000.00	
Maintenance		2,995.24	

Utilities:			
Gas	$ 1,379.86		
Electric	1,057.78		
Water	135.51		
Alcosan	59.40	2,632.55	
Telephone		738.72	
Insurance		1,086.00	
Equipment		588.50	
Printing		1,294.22	
Board & Admin. Expense		381.19	
Dining Allowance		102.52	
Postage		181.43	
Dining Club		2,066.74	
Pastor's Counseling Testing Sem.		425.00	
Watchman		132.00	
Miscellaneous		143.76	
Evaluation Expense		331.08	
W.S.M.S. Project		550.00	
Seminary Library Bldg. Fund		3,000.00	$ 59,697.36
Balance, December 31, 1970			$ 1,331.08
NOTE: $1,000 of this $1,331.08 belongs to Student Aid Account.			
ENDOWMENT FUND			
Balance, January 1, 1970			$ 114,444.73
Receipts			80.00
Balance, December 31, 1970			$ 114,524.73
FLORENCE B. O'NEILL TIBBY BEQUEST			
Balance, January 1, 1970			$ 55,575.98
Receipts, Profit on sale			32.98
			55,608.96
Disbursements: Sem. Library Bldg. Fund			48,350.03
Balance, December 31, 1970			$ 7,258.93
FLORENCE B. O'NEILL TIBBY SECURITIES ACCOUNT			
Balance, January 1, 1970			$ 55,328.22
Securities, bought			56,475.53
			111,803.75
Disbursements, Securities sold			104,544.82
Balance, December 31, 1970			$ 7,258.93
FLORENCE B. O'NEILL TIBBY INCOME ACCOUNT			
Receipts, Dividends			$ 2,927.13
Disbursements:			
Interest, Treasury Notes		23.20	
Stock ex-dividend		170.00	
Seminary Library Bldg. Fund		2,733.93	2,927.13
FLORENCE B. O'NEILL PROFIT & LOSS ACCOUNT			
Receipts, Profits			$ 13,131.97
Disbursements:			
Loss		$ 227.69	
Seminary Library Bldg. Fund		12,904.28	13,131.97
SEMINARY LIBRARY FUND			
Balance, January 1, 1970			$ 498.15
Receipts:			
Seminary Current Account		1,000.00	
Fees		416.70	
Gifts		57.00	1,473.70
			1,971.85
Disbursements:			
Books		1,307.07	
Periodicals		467.89	
Binding & Supplies		218.81	

Equipment	17.30	
Miscellaneous	236.23	2,242.30
Balance, December 31, 1970		($ 275.45)

SEMINARY LIBRARY BUILDING FUND

Receipts:		
Seminary Anniversary Fund	2,850.00	
Gifts	2,136.25	
M.K. Carson Memorial	400.00	
Dr. S.E. Greer Memorial	50.00	
Tibby Bequest	48,350.03	
Tibby Bequest Income	2,733.93	
Tibby Bequest Profit & Loss	12,904.28	
Seminary Current Account	3,000.00	72,424.49
Disbursements:		
Francis W. Swen	3,350.00	
John W. Vickerman	53,167.50	
Miscellaneous	254.70	56,772.20
Balance, December 31, 1970		$ 15,652.29

MILNE-MCQUISTON ACCOUNT	$ 10,000.87

MILNE-MCQUISTON INTEREST ACCOUNT

Balance, January 1, 1970	$ 3,396.43
Receipts, Endowment Interest	1,444.94
Balance, December 31, 1970	$ 4,841.37

STUDENT AID CURRENT ACCOUNT

Balance, January 1, 1970		$ 2,395.86
Receipts:		
Synod's Budget	$ 500.00	
A.P. Church	27,479.29	
Repayment	250.00	
Interest	1,355.15	
Endowment Dividend	2,528.40	32,112.84
		34,508.70
Disbursements:		
Students' Payments	3,520.00	
Students' Payments Special	4,450.00	
Seminary Current Account	1,000.00	
Student Aid Investment	25,005.00	
Salaries	935.00	
Counseling	475.00	35,385.00
Balance, December 31, 1970		($ 876.30)

NOTE: $1,000 was in Seminary Current Account which did not get transferred.

STUDENT AID ENDOWMENT	$ 17,500.00
STUDENT AID SECURITIES	$ 25,005.00
STUDENT AID TEMPORARY INVESTMENTS	$ 3,000.00

GRADUATE STUDY CURRENT ACCOUNT

Balance, January 1, 1970	$ 4,109.67
Disbursements, Payments	1,614.00
Balance, December 31, 1970	$ 2,495.67

GRADUATE STUDY FUND TEMPORARY INVESTMENT

Balance, January 1, 1970	$ 2,060.00
Receipts, Interest	113.30
Balance, December 31, 1970	$ 2,173.30

WITNESS COMMITTEE

CURRENT ACCOUNT

Balance, January 1, 1970	$ 3,291.45

Receipts:			
Synod's Budget		$ 25,000.00	
Oath Committee Balance		1,636.28	
Deputation		145.34	
Gift, Boyle		499.80	
Gifts		25.00	
Operation Nineveh		214.00	
C. G. M. Refund		654.81	
Investment Interest		416.54	28,591.77
			31,883.22
Disbursements:			
Salaries		15,756.25	
Rent		225.00	
Telephone		61.17	
Social Security		756.30	
Insurance		32.40	
Office Equipment		115.95	
C. G. M.		925.00	
Supplies		544.40	
Robert Copeland		1,000.00	
Pensions		399.00	
Travel, Board		130.00	
Deputation		134.27	
Printing		180.20	
Penna. Unemployment		24.03	
Operation Nineveh		200.00	
Boyle Book		154.00	20,637.97
Balance, December 31, 1970			$ 11,245.25
ENDOWMENT FUND			$ 2,883.34

MISCELLANEOUS FUND

Balance, January 1, 1970			($ 2,334.82)
Receipts:			
Synod's Budget		$ 5,000.25	
National Conference Refund		1,000.00	
Travel Fund		9,001.25	
Minutes of Synod		1,414.02	
Gift, Psalter Revision		263.00	16,678.27
			14,343.45
Disbursements:			
Travel Fund		11,367.20	
Minutes of Synod		2,958.79	
Synod Expense:			
Digest	$ 491.58		
Clerk	145.40		
Miscellaneous	125.28	762.26	
Armstrong Salary		2,381.43	
Boyle, Book		500.00	
Committees:			
Inter-Church Correspondence	322.39		
Stewardship	338.85		
Psalter Revision	449.49		
Rewrite Testimony	48.82		
Labor Unions	41.06		
Alcohol & Tobacco	25.58		
Race Relations	292.00	1,518.19	
Delegate, NAE		327.57	
Reformed Ecumenical Synod		531.00	
Miscellaneous		12.54	20,358.98
Balance, December 31, 1970			($ 6,015.53)

CHURCH TRAVEL INSURANCE

Balance, January 1, 1970			$ 12.60
Receipts:			
Premiums		1,450.00	
Claims		185.15	1,635.15
			1,647.75
Disbursements:			
Premiums		2,000.00	
Claims		185.94	2,185.95
Balance, December 31, 1970			($ 538.19)

OFFICE EXPENSE

Salaries	$ 11,500.71
Rent	1,650.00
Auditor	3,564.22
Office Supplies	526.41
Postage	300.91
Telephone	742.74
Social Security	552.06
Office Equipment	1,057.50
Delegate, Synod	170.00
Rental, Safety Deposit Box	37.50
Surety Bond	126.00
Publication	66.50
Pension Plan	237.00
Board Travel	971.54
Legal Services on Tax Exemptions	482.00
Investment Advisement	3,600.00
Miscellaneous	83.91
Total, December 31, 1970	$ 25,669.00

Respectfully Submitted,
Louis D. Hutmire, Treasurer

Wylie Dougherty thanked the Court for the gift made to him and to his wife by the Synod.

The Report of the Board of Home Missions and Church Extension was taken up. The supplements to aid-receiving congregations were approved. The report was adopted as a whole and is as follows:

THE REPORT OF THE BOARD OF HOME MISSIONS AND CHURCH EXTENSION for the Synod of 1971

Your Board met 5 times in regular meetings during the year. There was one special executive meeting and three meetings during Synod (at Carleton). The officers elected at the September meeting to serve for the year were: President, Mr. John Montini; Vice President, Rev. Renwick Wright D. D.; Recording Secretary, Rev. M. W. Martin; Corresponding Secretary, Rev. Edward Robson; Treasurer, Mr. Louis Hutmire; Publicity, Mrs. Charles McKissock.

The work of the Board is divided into five general areas. Emphasis was placed on Presbytery involvement and leadership in the project in their areas.

THE INDIAN MISSION

The work here was carried on by Rev. and Mrs. Philip Martin during 1970. They had moved to Oklahoma City in hopes of starting a work there. This did not materialize. The work of the Apache Mission was discontinued in December 1970. We ask your prayers for those who remain, and that the seed sown may still bring forth fruit.

THE SOUTHERN MISSION

Rev. and Mrs. Claude C. Brown, D. D., continue to labor in this field. Rev. Brown has been the pastor and leader here since his graduation from the Seminary in 1941. He has served now for 30 years through very

trying times. He has been a strong and steady influence for good through all these years. We need to continue to remember him, his family, and the work there in Selma in prayer.

Rev. K. S. Edgar, D. D. assisted with communion there in the Spring, and Rev. R. C. Fullerton, D. D., preached there during the summer a few times. Mrs. Evans, a leader in the kindergarten work there for over 50 years, is retiring.

NEW WORK

The Lawrence Fellowship became an organized congregation July 1, 1970 with 14 communicant members and 18 baptized members. This group has remodeled their place of worship so as to have a larger worship area.

The Board sent $2,000 to Ohio-Illinois Presbytery for the support of Licentiate Dean Smith in his work in Columbus, Ind.

The Four-Mile Congregation is rebuilding and adding to the old Four-Mile Church and hope to be worshipping there in mid 1971.

In the Fall of 1970 new work was begun in Walnut, Calif., with the Rev. Raymond McCracken leading the work there, and in Westminster, Colorado, with the Rev. J. Paul McCracken heading up the work there. Both of these fields have carried on extensive visitation programs and have developed Bible Study groups. A new work was also begun in Albuquerque, New Mexico, where Rev. Verd Dunn and others are now located. They too are meeting for Bible Study and worship.

AID TO CONGREGATIONS

In 1970 there were 13 congregations, mission stations and new projects receiving aid from your Board. The cost of this was about $60,000. This cost covers only the salaries and housing of ministers and workers. Due to the high costs we urge Presbyteries to seriously evaluate each request, that we might use the Lord's funds to the best possible advantage.

Revised blanks for request for aid have been made with the hope that these might give us all a clearer picture of the situation and the future hopes and trends in the group requesting aid.

SUMMER WORK

The Summer Work program included sending Robert Henninger to Lisbon for part of the summer; helping to support Paul Martin, who worked under the College Hill session; and helping in the support of N.Y. Presbytery's work among the Blacks in New York City.

There was also a series of Vacation Bible Schools operated in and around Chester, Arkansas, under the leadership of Rev. Ray Blair and Mr. Jack McCready, with three other young people serving. This work cost about $5,000.

Recommendations:

1. That Synod appoint successors to: John O. Edgar, D. D. , K. S. Edgar, D. D., Louis D. Hutmire, John McIsaac, Ph. D., Mrs. Norman Carson, John H. White, whose terms expire with this meeting of Synod.

2. That Presbyteries make careful examinations of Aid-Receiving Congregations and furnish the Board with all the necessary information, with Presbytery's recommendations, that the Board might make wise decisions regarding the Lord's money.

3. That the supplements for the Aid-Receiving Congregations (for 1972) be considered and approved at this meeting of Synod.

4. That the Board be authorized to make necessary adjustments and grants as conditions warrant.

5. That Presbyteries exercise oversight encouraging the weaker congregations and also be alert to new areas of service in their areas.

6. "That each congregation be encouraged to assume more of the responsibility of paying fringe benefits" for pastors. (1968 Minutes, Page 63, No. 5)

7. That the money from the sale of property at the Indian Mission be given to the Board of Home Missions and Church Extension.

Respectfully Submitted
Melville W. Martin,
Recording Secretary.

Report of the Home Mission Board

	1971			1972
Supplements	**Supplement**	**Housing**	**Total**	
Marion	$3,300	$1,200	$4,500	$4,600
Indian Mission	1,470	300	1,770	
Hot Springs				
Lawrence	6,600		6,600	6,800
Wichita	3,350		3,350	4,050
Selma	3,800	1,200	5,000	5,700
Phoenix				3,200
Four Mile	6,000		6,000	6,700
Union	3,800		3,800	
Westminster	6,600	1,200	7,800	8,500
Fresno	3,000		3,000	2,700
Walnut, California	6,600	2,000	8,600	9,300
	$44,520	**$5,900**	**$50,420**	
Possible Albuquerque			5,000	
Iowa City				
Lisbon			3,420	1,100
			$58,840	**$52,650**

Respectfully submitted
HOME MISSION BOARD

The Report of the Judicial Committee was read and its recommendations were taken up and considered independently.

Paper One from Iowa Presbytery is as follows:

Dear Fathers and Brethren:

We respectfully request the consultation of Synod regarding the Lake Reno Congregation.

Iowa Presbytery has no different solution to report, other than to permit the Lake Reno Congregation to continue filling their pulpit as the Lord gives them opportunity. In the past this has largely been through preaching by ministers from the Assemblies of God Retirement Home staff, in Glenwood.

Lake Reno Congregation is so far removed from the Iowa congregations as to pose a real problem in oversight.

By action of Iowa Presbytery
April 14, 1971

Robert B. McCracken, Moderator
G. M. Robb Clerk

The Report of the Judicial Committee on Paper One was adopted as follows:

In reply we would state that we appreciate the difficulty of the Lake Reno Congregation in their geographically isolated position. We understand the difficulty of the Presbytery in exercising oversight. We believe that the congregation should subject the preaching that they hear to scrutiny in the light of the Word as a whole, as interpreted by the standards of the church; and whenever possible they should secure Reformed preaching.

We recommend: That the Presbytery, following the example of the New Testament Church, exercise oversight also through pastoral letters pointedly directed to the needs of the situation, and that they request that these letters be read to the congregation in regular meetings.

Paper Two from Donald Weilersbacher and Robert Milliken is as follows:

Dear Fathers and Brethren,

We believe "Presbyterianism to be the only divinely instituted form of government in the Christian Church..." (Covenant of 1871, par. 2, p. 221.)

We confess that the teaching and ruling elders are responsible for governing the Church through the Session, the Presbytery, and the Synod and that "The deacon has no power except about the temporalities of the Church." (Declaration and Testimony, Ch. XXIII, par. 3, p. 192.)

However, in practice the Session and Deacon Board often function as two independent agencies, with little communication between them. One of the reasons for this is our inconsistent application of the principles of Presbyterianism.

Therefore we suggest one of two courses of action which

could remedy the situation:

1. Either make the pastor the moderator of the Deacon Board as well as the Session

2. Or make the pastor an ex-officio member of the Board and require that at least one ruling elder be a member of the Deacon Board.

The first course of action would make our governmental structure in harmony with the practice of the Orthodox Presbyterian, Bible Presbyterian, and some other Presbyterian bodies.

The second course of action would be to exercise oversight in the same fashion as we now do in those congregations having a Christian Education Committee where the pastor is a permanent member and a ruling elder is elected for a specific period of time to serve in this capacity.

We ask that the judicial committee be appointed to study this matter and report their recommendation, if possible, to this meeting of Synod.

Respectfully submitted,
Donald Weilersbacher
Robert A. Milliken

The Report of the Judicial Committee on Paper Two was adopted as follows:

We recommend the following procedure, which is being used in some congregations with considerable success - namely, a joint conference of the deacons and elders, to be held with some regularity (i.e. every three months, six months, or annually) for discussion of congregational items of mutual interest; that a record of concensus of opinions of these meetings be kept, perhaps by both groups for information and future action; furthermore, that the minutes of each deacon meeting be sent to the session for information.

Paper Three from the Quinter Session is as follows:

Dear Fathers and Brethren:

The Quinter Session would respectfully request clarification of our Book of Church Discipline and Church Government on the subject of Ordination and Re-Ordination of leaders.

The Reformed Presbyterian Book of Church Government states in Chapter 8 section No. 7 that "Ordination is not to be repeated".

In the light of this statement we would like to request the proper procedure in the following situations:

A. Suppose an ordained Deacon, Elder, or minister voluntarily withdraws from the Reformed Presbyterian Church. Is he still considered an ordained man in the sight of God or our church?

B. After a period of time in another denomination that is not

Presbyterian in church government, suppose he decided to reassociate with the Reformed Presbyterian Church. When he renews his vows of Church membership does he automatically become an ordained Deacon-Elder or Minister in our church?

C. What is the suggested procedure of retaking the vows of ordination if this is necessary? Would it include the laying on of hands again and the full service?

Thank you for your consideration of this point of church Government. Any assistance you would be able to give at this meeting of Synod would be much appreciated.

Sincerely in Christ,
Robert McFarland, Moderator
Waldo McBurney, Clerk
Joe Copeland, Assistant Clerk
Max Mann
Chester Graham
The Quinter Session
Quinter, Kansas

The Report of the Judicial Committee on Paper Three was adopted as follows:

The paper comes from the Quinter Session but apparently was not transferred through a presbytery, however it was signed by two members of this court and received by Synod.

The paper requests clarification of the Book of Church Government and Church Discipline on the subject of ordination and re-ordination of leaders.

The Reformed Presbyterian Book of Church Government states in Ch. VIII, 7, page 255 that "Ordination is not to be repeated..." The paper requests "In light of this statement we would like to request the proper procedure in the following situations: **A.** Suppose an ordained Deacon, Elder or Minister voluntarily withdraws from the Reformed Presbyterian Church. Is he still considered an ordained man in the sight of God or our church?"

Since the Book of Church Government does state in Ch. VIII sec. 7, p. 255 that "Ordination is not to be repeated," and since the common practice of our denomination has been to receive ordained ministers from other evangelical denominations into the ministry of the Reformed Presbyterian Church after due examination and "his declaration of his acceptance of and adherence to the doctrinal standards and distinctive principles of the Reformed Presbyterian Church (Ch. VIII, sec. 9, p. 255), we would answer that an ordained person leaving our denomination would retain his ordination, but of course with no authority within our church.

B. The question is asked "after a period of time in another denomination that is not Presbyterian in church government, suppose he decides to re-associate with the Reformed Presbyterian Church. When he

renews his vows of church membership does he automatically become an ordained Deacon, Elder or Minister in our church?"

We would answer, yes, the person should be considered to have retained his ordination and is eligible for election and installation without ordination again.

C. The third question asks "What is the suggested procedure of retaking the vows of ordination if necessary? Would it include the laying on of the hands again and the full service?"

According to our answer to question No. 2 this would not be necessary.

Paper Four from the Board of Deacons of the Geneva congregation is as follows:

Dear Fathers and Brethren:

The statement "arranging the Every Member Canvass" included in the statement of "Duties of Deacons" **1** appears to bind Deacons to the obligation of conducting the Every Member Canvass. It seems that the "Every Member Canvass" is not practiced in most congregations of the Reformed Presbyterian Church. The scriptural prescription for Christian stewardship is the cheerful, regular, proportional giving of each member as he is prospered by the Lord, with the tithe (one-tenth) as the minimum. This is Biblical Christian stewardship and is in agreement with the statement in "The Directory of Worship" (Chapter 11, paragraph 8, page 310).

Therefore, the Deacon Board of the Geneva Reformed Presbyterian Congregation, after due consideration, respectfully makes the following recommendation:

That the language "arranging the Every Member Canvass" in the Book of Church Government, Chapter V, paragraph 14, page 244, be changed to read "encouraging members of the congregation by precept and example to adopt a system of regular, proportionate giving based on the tithe as a minimum, preparing an annual budget for consideration and adoption by the congregation."

Note 1 - The Constitution of the Reformed Presbyterian Church of North America, Book of Church Government, Chapter V, paragraph 14, page 244.

Synod of the Reformed Presbyterian Church
Meeting at Beaver Falls, Pennsylvania

Dear Fathers and Brethren:

The Board of Deacons of the Geneva Church proposes a revision in the section of our Book of Church Government dealing with the duties of Deacons, Chapter V, paragraph 14, page 244.

The Session of the Geneva congregation approved this proposed revision and submitted it to Pittsburgh Presbytery.

Pittsburgh Presbytery at its meeting on May 15, 1971, ordered the proposed revision submitted to the meeting of Synod.

The proposed revision is attached, and is submitted herewith.

Sincerely yours in Christ,
Kermit S. Edgar, Clerk of
Pittsburgh Presbytery

The Report of the Judicial Committee on Paper Four was adopted as follows:

We recommend that under **Duties of Deacons** in the **Book of Church Government,** Chapter V, sec. 14 (p. 244) in paragraph 1, the words "arranging the Every Member Canvass" be omitted; and in their place the following be inserted:

"Encouraging members of the congregation as a minimum to regular, proportionate giving based on the tithe: and, where feasible, preparing an annual budget for consideration and adoption by the congregation"; and that this be sent down in overture.

Paper Seven from C. S. Sterrett and John H. Tweed is as follows:

Dear Fathers and Brethren:

Christ has given gifts to His Church, gifts which are to be used by His Church enabling her to perform her divinely appointed task. These gifts are not the exclusive blessing and property of a branch of the Visible Church but are for the Church Catholic.

Therefore we would respectfully request that a committee study section 3, Chapter 6, Church Government, Preparation for the Ministry, Students of Theology (page 246) and suggest necessary revisions to the Synod of 1972.

The committee to be appointed by the Nominating Committee.

C. S. Sterrett
John Tweed

With respect to Paper Seven, the Judicial Committee recommended that a committee be appointed as called for in the paper to report to next Synod. Synod adopted this recommendation.

The final item of the Report of the Judicial Committee was adopted by the Synod as follows:

Recommendation 1 of the report of the Seminary Board was referred to the committee. This recommendation calls for the election of the Seminary librarian by the Board and that this position will have non-teaching faculty status. We recommend that this action be approved as

not violating Synod's interest in the election of full-time faculty members.

Respectfully submitted,
E. R. Hemphill
William Dill
R. Paul Wright
G. M. Robb
Donald Birdsall
J. R. Wright
J. M. McMillan, Chairman

The Report of the Judicial Committee concerning the protest of Ronald Nickerson, Robert Milliken, G. I. Williamson, and Philip Martin was adopted and appears in the Minutes of Thursday evening.

Ronald Nickerson was given the privilege of placing a statement in the Minutes following his signed protest.

The Synod voted that in keeping with previous policy a special committee be appointed to answer the protest of Ronald Nickerson, Robert Milliken, G. I. Williamson, and Philip Martin, and that it be printed in the Minutes following the protest.

Synod voted that the full context of papers submitted to the Judicial Committee be printed in the Minutes. They appear above in connection with the Report of the Judicial Committee.

The Report of the National Reform Association was taken up item for item. The items were adopted, and the report as a whole was adopted and is as follows:

ANNUAL REPORT OF THE NATIONAL REFORM ASSOCIATION TO THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA

Thanks be to God who giveth us the victory through our Lord Jesus Christ. Therefore. . .be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord. (I Corinthians 15:57,58) This thankfulness which Paul expressed is ours as we look back over the past year; and we carry on with the assurance that labor in the Lord is not in vain.

On September 16, 1971, the headquarters of the NRA was moved to 45 S. Bryant Avenue, Pittsburgh, Ps. 15202. Now in the Association's 107th year of service, the twenty-seven member Board of Directors is endeavoring to respond to the challenge of evil forces in our time. In the new brochure telling of the work of the Association a phrase has been added to the earlier answer to the question: What is the National Reform Association? It now reads: The National Reform Association is an interdenominational organization, founded in 1864, "for the purpose of maintaining and promoting in our national life the Christian Principles of Civil Government," (NRA Charter) by awakening our citizens to moral and spiritual Biblical standards essential for the preservation of our nation and its people.

Some areas in which work is now being done:

Lay Evangelism - Social reform must rest upon individual reform, the fruit of one's personal relationship with Christ. This is true especially in a democracy which offers individual freedom rather than requiring belief directed by a central person or power. A few years ago more than a hundred persons were using copies of the New Testament, with plans for marking key verses, sent out through the office of the NRA. The work declined, but is now being revived, and a plan for using only the Gospel of John has been added.

Publication - The **Christian Statesman,** now in its 104th year of unbroken publication, brings expressions of encouragement and commendation from many of its readers. The tract **The Name Supreme** has recently been printed. Two new tracts are much appreciated: **Escape To Nowhere, Drug Dependence**, by Mrs. G. E. Kilpatrick, M. D., and **The Christian and Education** by the Rev. J. Renwick Wright, D.D. The new book **From The Study Window**, by the Rev. David M. Carson, Ph. D., came out in April, 1971. Publication has thrown a heavy burden on the NRA budget, and we ask Christian people to continue their help.

Legislation - More than usual has been done in this field the past year, confined, for the most part, to the state of Pennsylvania. As one of the ten organizations forming the Pennsylvania Federated Legislative Committee, with headquarters in Harrisburg, the NRA was given opportunities to serve the state. Before the primaries held in the spring of 1970, the Administrative Secretary of the NRA was asked to secure from candidates of both parties, in Allegheny County, answers to questions concerning their attitude towards moral issues such as the proposed state lottery. Replies were sent to the Christian Concern Committee of the PFLC, and the results were widely distributed. During the winter months signatures were secured to Petitions appealing to the Pennsylvania Legislators to give more concern to moral standards as they consider bills before them. Over 100,000 signatures were gathered over the state, and the results were presented to the Legislators following a rally in Harrisburg on February 16 attended by over 600 people. We in the NRA were responsible to supervise the distribution and collecting of the sheets containing the Petitions and the signatures in Allegheny County.

Preventing The Use of Narcotics - Although knowledge concerning the use and misuse of drugs has increased and is being widely spread, our films concerning marijuana, heroin, LSD and other drugs have been in good demand. They have gone to schools and other groups in many states, including distant California. Requests for a speaker, to show a film then lead a discussion, have continued to come in - the Administrative Secretary in the last two years has gone to 83 such gatherings, most of them PTA meetings. We are now in touch with two young men, both with families, former drug addicts, now able to testify to the power of Christ to save. When either one of them, with his wife and child, has gone with us his testimony has been a blessing to many. Fewer requests are now coming

in, due largely we believe to the increased supply of reading material and films dealing with the drug problem. Dr. Kilpatrick's tract is being taken readily - we are providing the first 50 copies free. One dreads to think of the day when big money will get behind the sale of a drug such as marijuana as money has promoted the sale of tobacco cigarets and liquor. Let us all pray and labor that this may not occur.

A Voice - Let us consider the work of the National Reform Association as but a voice, a small voice, among the many competing to be heard today. Through the spoken word, the printed word, films, the word goes out. To avoid discouragement we must remember that united voices can form a choir, and when those voices carefully follow their leader, many people receive a blessing. May we, in the days ahead, be ready and willing to follow our Leader.

Recommendations:

1. That the work being carried on by the National Reform Association be recognized by Synod as worthy of the prayer and financial support of the members of the Reformed Presbyterian Church.

2. That our church members be urged to express themselves concerning social issues involving moral problems, whether that expression be through the NRA, the CGM, the News Media, personal letters to our leaders, or any other legitimate means.

3. That we be in prayer that God will indicate a new leader to replace the present Administrative Secretary when he retires in 1972.

NATIONAL REFORM ASSOCIATION FINANCIAL REPORT NOVEMBER 1, 1969 - OCTOBER 31, 1970

Balance on hand November 1, 1961		$ 554.89
RECEIPTS		
Churches	$2,663.67	
Individual	7,055.00	
* Investments	777.67	
Sale of Literature	309.10	
Rent	1,150.00	
Film Rental	807.38	
Annual Dinner Account	432.00	
Pitcairn-Crabbe Foundation	1,200.00	
Reserve Account	1,250.00	15,644.82
		16,199.71
EXPENDITURES		
Salaries	4,235.28	
Administrative Secretary		
Office Secretary		
Rent	1,777.50	
Printing	3,574.71	
Utilities	991.11	
Postage	486.79	

Literature	753.18	
Affiliated Organizations	35.00	
Travel	155.70	
Internal Revenue Service	440.39	
Annual Dinner Account	575.00	
Office Equipment & Repairs	56.85	
Floral Basket	20.00	
Reserve Account	1,500.00	
Films & Replacements	1,049.75	
Rented Apt. Repairs & Equipment	172.28	
Community House (2 years)	45.00	
Miscellaneous	4.05	15,872.59
		$ 327.12

Balance on hand November 1, 1970

*Total value of investments, October 31, 1970, $13,515.28
Chester R. Fox, Treasurer

Accounts were audited by W. J. C. George and Charles McKissock, and found correct.

Respectfully Submitted,

W. W. Weir
Administrative Secretary

For the Reformed Presbyterian members of the Board: Roy M.Adams, John M. Allen, Charles T. Carson, David M. Carson, James D. Carson, Kermit S. Edgar, Chester R. Fox, Melville W. Martin, Maribel McKelvy, Charles E. McKissock, Ralph Ramsey, Alvin W. Smith, Sr., David M. Smith, Kenneth G. Smith.

A partial Report of the Nominating Committee was given and adopted.

The Report of the Committee on Inter-church Correspondence and Study was taken up item by item. Items 1-5 were adopted. Item 6 was referred to the Nominating Committee. Item 7 was adopted. The report was adopted as a whole and is as follows:

REPORT OF THE COMMITTEE ON INTERCHURCH CORRESPONDENCE AND STUDY

Our Committee, as enlarged by the Synod of 1970, met briefly at the close of Synod last year to organize the responsibilities of our committee.

It was decided to ask John White, S. Bruce Willson, and G. I. Williamson to represent us in the meetings of the group which is now called the National Presbyterian and Reformed Fellowship (see **National Evangelical Action,** Spring 1971, p. 25).

At the meeting in Chicago, October 8 and 9, it was decided to organize. The group is comprized of people from the following denominations: Orthodox Presbyterian, Reformed Presbyterian Evangelical Synod, Associate Reformed Presbyterian, Christian Reformed, Reformed Church of America, Presbyterian U. S., United Presbyterian U.S.A., and our Reformed Presbyterian Church.

At the meeting in Atlanta, April 15 and 16, a constitution was adopted, which is as follows:

IN THE NAME OF GOD, AMEN.

The present crisis of identity and continuity in Presbyterian and Reformed Churches in the United States of America calls for immediate, urgent and active obedience on the part of all those who acknowledge the sovereign authority of Jesus Christ, the only King and Head of His Church, as He rules it through the infallible Scriptures of the Old and New Testaments, the Word of God written, and by His Holy Spirit.

The purpose of the National Presbyterian and Reformed Fellowship in this crisis is for encouragement and mutual assistance to those who seek in our time the unity of a pure witness to the Word of God and through His apostles and prophets in the New Testament. Reformed doctrine and presbyterian church government furnish the basis for this communion and the thrust toward a Scriptural ecumenism that is both contemporaneous and dynamic.

The witness and service of this fellowship can glorify the Name of God in our world.

CONSTITUTION

1. **Name.** The name of this organization shall be the National Presbyterian and Reformed Fellowship.

2. **Purpose.** The present crisis of identity and continuity in Presbyterian and Reformed Churches. . .(three paragraphs, as above)

3. **Membership.** Membership shall consist of ministers and elders (or their equivalent) who subscribe to the Purpose above and to the doctrines set forth in these classical Reformed Confessions: Westminster Standards, Belgic Confession, Heidleberg Catechisms and Canons of Dort.

4. **Meetings.** There shall be at least one annual meeting, at which time the business of the Fellowship will be transacted, including the election of officers and members of the Steering Committee. Other meetings for business or to further the aims of the Fellowship may be held.

5. **Officers and Steering Committee.** The officers shall include a President, a Vice President, a Secretary and a Treasurer. These officers shall be elected each year at the annual meeting, from a slate of nominations prepared by the Steering Committee. The Steering Committee shall consist of the officers and of members from each denominational group participating in the fellowship to be elected in the same manner as the officers.

6. **Incorporation.** The National Presbyterian and Reformed

Fellowship shall be incorporated. The Steering Committee shall be the Directors of the Corporation, and the Officers of the Fellowship shall be the Officers of the Corporation.

In connection with this fellowship, your committee wants the Synod to be aware of some of the movements in the Presbyterian Church U.S., particularly the proposed union with the U.P.U.S.A. The proposal for union of the P.C.U.S. and U.P.U.S.A. will be presented to each assembly this year, studied during 1972 and then voted on in overture in 1973. The significant thing is that the proposal will include a conscience (or "escape clause") for congregations. This may mean, if things proceed as the conservatives envision, that there may be a mass exodus of congregations from both churches when the union is consumated. It is envisioned by many in the National Presbyterian and Reformed Fellowship that the fellowship might become a pole around which congregations and presbyteries could gather, and it would become a kind of holding company during the possible period of adjustment. The Synod should be aware that we are involved with a group that, in the long view, dreams of and hopes for a National Presbyterian and Reformed Church denomination which is faithful to the historic Reformed creeds. The committee believes that our Covenant obliges us to be involved in the initial stages of this fellowship at least.

A second responsibility of our committee is to keep abreastof trends among member churches in the R.E.S. (**Minutes** 1969, p.65)

Recent developments in the Gereformeerde Kerken in the Netherlands are a matter of deep concern. At issue is a denial of the historicity of the Fall on the part of some members of their Synod, and their Synod's refusal to take any action against them. Since membership in the R.E.S. is based on adherance to Confessional standards, continued membership of the Gereformeerde Kerken in the R.E.S. also becomes a matter of vital concern to us. It is the feeling of our committee that the R.E.S. should give an ultimatum to the Gereformeede Kerken. If they are unwilling to do so, we should consider terminating our relationship with R.E.S.

A third responsibility of our committee is to make a systematic comparison of the subordinate standards of the Orthodox Presbyterian, Reformed Presbyterian Evangelical Synod, and Bible Presbyterian Churches with our own. (**Minutes** 1970, p. 53). A preliminary study of the Westminster Confession of Faith and the larger and shorter catechisms is appended to this report.

One of the on-going responsibilities of the committee is to carry on conversations with other Reformed bodies. Since no conversations have been held with the new Reformed Presbyterian Church Evangelical Synod, and since we are finding areas of fellowship with their men and congregations, the committee believes that efforts should be made in this coming year to enter into conversations and study with their Fraternal Relations Committee.

These conversations will anticipate meeting with their Fraternal Relations Committee some time after the meeting of the 1972 Synod.

In carrying on conversations with the Orthodox Presbyterian Church, we anticipate meeting with their committee on Ecumenicity and Interchurch Relations before the meeting of the 1972 Synod. Contacts are also being made with some of the exclusive Psalm-singing denominations of Canada.

Last year's Synod appointed Gene Spear as the voting delegate of our denomination at the meeting of the R. E. S. in Australia August 15-25, 1972. Our committee appointed Lester E. Kilpatrick as the non-voting delegate to attend the R. E. S. meeting at his own expense. Our denominational membership assessment of $531.00 was paid to the R. E. S.

Recommendations:

1. That we continue in an involvement with the N. P. R. F., that we encourage our ministers and elders to join it, and that we recognize the fellowship and commend it to others as a venture in Biblical ecumenism.
2. That we contribute $200.00 from the miscellaneous Fund to N. P. R. F. (this money to be used for promotion and expenses of the Steering Committee).
3. That Synod request that the Reformed Ecumenical Synod define its position regarding member bodies which (a) fail to exercise discipline with respect to its members who deny the historicity of Adam and the fall of mankind through this one man, and (b) maintain membership in the World Council of Churches.
4. That conversations by our committee be initiated with the Fraternal Relations Committee of the Reformed Presbyterian Church Evangelical Synod anticipating meeting with their committee following the Synod of 1972.
5. That conversations be continued with the Committee on Ecumenicity and Fraternal relations of the Orthodox Presbyterian Church anticipating a meeting with their committee before the Synod of 1972.
6. That the terms of Wendall McBurney, Bruce Willson and Bruce Stewart expire at this meeting of Synod, and their successors should be chosen.
7. That the Committee on Interchurch Correspondence and Study appoint fraternal delegates to the Synods of the Christian Reformed Church and Reformed Presbyterian Church, Evangelical Synod, and the General Assembly of the Orthodox Presbyterian Church.

Respectfully submitted,
Bruce C. Stewart, Chairman
Harold Harrington
Lester Kilpatrick
Donald Weilersbacher
John H. White
G. I. Williamson
S. Bruce Willson

The Report of the Temperance Committee was taken up, adopted and is as follows:

1971 REPORT OF SYNOD'S TEMPERANCE COMMITTEE

Dear Fathers and Brethren:

It is an interesting reminder that this committee is nearly 100 years old. The Synod of 1872 created a standing Committee on Temperance to bring in a report on temperance each year. (1.) Within two years the practice of the church regarding the use of wine at the Lord's Table was reversed, by the following statements in the report of 1874:

> "The time has certainly come when drugged and intoxicating poisons should be banished from our communion table, as there is now no difficulty in obtaining the pure and unfermented juice of the grape for that purpose, which much of the wretched stuff that pollutes our sacraments has not one drop of the fruit of the vine in it; and nothing is plainer than that our Saviour instituted new wine to be the symbol of His blood and of the grace of the New Testament, and the red wine is the symbol of wrath." (2.)

"In harmony with this is the first resolution which resolved, (1.) that we recommend to sessions of all our congregations not to use intoxicating wine in the celebration of the Lord's Supper." (3)

The third resolution characterized the actions of synod and the activity of the church for several years following: "(3.) We urge upon pastors and people earnest cooperation in all proper ways for the temperance movement now in progress in our country." (4)

"The motto given as the third resolution of the 1879 synod is an interesting summary of the aims of the Covenanter Church in its temperance program: "(3.) That our motto will be **total abstinence on the part of the individual,** impartial discipline on the part of the church, **absolute prohibition on the part of the state".** (5)

During the years since those early times, these ideals have been pursued and these aims promoted down to the present. The Reformed Presbyterian Church of North America made its contribution to the drying up of the states in preparation for the enactment of the 18th Amendment to the U.S. Constitution. Our church cooperated with other national organizations (including denominations) for the promotion of the cause of abstinence and the eradication of the industry promoting intemperance.

From the pulpits of our churches and through our Sabbath School: our people, both adults and youth have had impressed on their minds and hearts, from the teaching and application of the Scriptures, the danger of indulgence in intoxicants. This brought the beneficial result that cases of drunkenness in our church have been rare and our young people have gained the reputation, in our national conferences of their being the cleanest group of youth seen by those in charge of camps and dormitories.

Thus the Covenanter Church has anticipated the recent com-

pounding of the temperance problem in our land by the introduction of psychedelic drugs, such as marijuana, heroin, LSD and similar drugs. Our standard of abstinence from strong drink has been a safeguard against the use of these other injurious products. A striking cartoon pictures a husband and wife, evidently "under the influence" with the husband's holding a bottle of whiskey in his hand. A son in the family is seen standing there facing his parents. He is asking them: "Why can't I smoke marijuana when you drink liquor?" That is exactly the argument which is being used by youth today, in excusing themselves for indulging in "pot" and "acid" and getting high on them.

Think of this: When the thousands returning from military service in Vietnam, bring home with them, in many cases, established habits of using marijuana, what can the Covenanter Church say in admonishing them against the use of marijuana and other drugs, IF our church changes its stand in the Testimony, and approves of the drinking of alcoholic beverages which is being practiced upon a much wider scale and with greater damage, the country over?

Some may argue that the church has no prerogative to go beyond Scripture in legislating on the conduct of its members. **We agree.** And we maintain that the Reformed Presbyterian Church has acted upon and applied the TEACHING OF SCRIPTURE in its Testimony:

a. Regarding any connection of its members with the traffic in alcoholic beverages, a system of wickedness which endangers the spiritual, mental and physical well-being of church members.

b. Forbidding the use of alcoholic beverages, condemned in the Bible, for their built in quality (when imbibed) to inflame, defile, stupefy and lead astray to riot and profligacy, addiction and debauchery, at last closing the door to heaven.

Your committee maintains that, in the light of Scripture, alcoholic beverages cannot be classed among the "indifferent", adiaphora in their use. Their use is plainly associated with a whole group of evils which belong only to the "old man" before conversion. . .not to the Separated Life of the Christian.

Instead of the Church's being charged with error for the stand in our Testimony (Chapter 22, paragraph 6 and error 9), it should be commended and supported for its forthright stand in setting up a safeguard against drunkenness and ruin. IN TRUTH, THE CHURCH COULD NOT RIGHTLY HAVE DONE LESS.

In the discussions carried on by the succeeding committees serving since 1962 and their reports in Synod's Minutes, it appears that one feature of the Testimony has been largely, if not altogether, passed over; that is, the testimony of the church against participating in the traffic in alcoholic beverages. This should not be left out.

Thy Synod of 1841, years before the Civil War, took this action: adopting the following resolutions and preamble:

"Whereas the traffic in ardent spirits for luxurious purposes and as a

beverage has been a fruitful source of scandal and crime: therefore, resolved,

1. That members of this church be and hereby are prohibited from engaging in or continuing this traffic; and
2. That wherever there are individuals employed in this traffic, sessions are hereby directed to deal with them immediately in such a way that this evil may be removed from the church in the best and speediest manner.

Such a measure was needed then and is needed much more now, over 100 years later. The question of EMPLOYMENT is involved in such situations as: announcers on radio and television, called upon to advertise intoxicants, drivers of carriers for transportation of alcoholic beverages, clerks in any of the places selling them, waiters or waitresses in restaurants, stewardesses on planes, all a part of the system which promotes this evil trade.

We therefore make the following recommendation:

1. That Synod's Temperance Committee, in applying the teachings of Scripture, continue to promote the Spirit-filled life, free from the sins of carnal indulgence, and fortify adults, youth and children from the use of intoxicants, tobacco and psychedelic drugs.

The term for which J. L. Coon D. D. S. and Dr. R. E. Smith were elected has expired and their successors should be chosen at this Synod.

Respectfully submitted;
Stewart M. Lee, Ph. D.
J. L. Coon D.D.S.
Dr. R. E. Smith
A. W. Smith Sr., Chairman

REFERENCES:

1. Minutes of Synod Ref. Pres. and Covenanter 1872. P. 203
2. Minutes of Synod Ref. Pres. and Covenanter 1874. P. 248
3. Ibid
4. Ibid
5. Minutes of Synod R P and C. 1879. P. 202

A special Resolution was introduced by J. Renwick Wright that the Temperance Committee and the Board of Education and Publication co-operate in preparing and producing a program of intensive education on the matter of temperance and total abstinance - this program to provide for the needs of the various teaching agencies of the church.

The Report of the Committee on Resolutions of Thanks was read, adopted and is as follows:

COMMITTEE ON RESOLUTION OF THANKS

We wish to express our Thanks to our Sovereign God for His providencial care and for His many blessings and His guidance at this Synod time; for journeying mercies to and from Synod, and for a comfortable time, weather wise, during our time at Synod.

We desire to express our appreciation to the officers of Synod, the Moderator and Clerks, for their able and conscientious leadership. We thank the members of Boards and Committees for their labors before and during the meetings of Synod.

We appreciate the attitudes and actions of Synod as they evaluate and make decisions upon recommendations and motions of Synod.

Finally, we wish to thank the administration and staff of Geneva College for the gracious hospitality and comfortable and commodious accomodations for Synod, and for their cars as well; and to the Bible Department and Rev. Jack White for planning and carrying out of the very helpful Pre-Synodic Conference.

Respectfully submitted
M. W. Martin
Willis Edgar
Waldo Mitchel

The Report of the Board of Education and Publication was lifted from the table. Item 3 was referred to the Board of Church Erection. Item 4 was placed before the Synod. Synod's Clerk and the President of the Board were given permission to make adjustments regarding amendments to bring the Constitution into line with the Constitution of the Seminary Board. Item 4 was adopted by more than a two-thirds vote, and the Constitution appears in the Appendix. The Report was adopted as a whole, and is as follows:

REPORT OF THE BOARD OF EDUCATION AND PUBLICATION

This year the primary focus of the Board of Education and Publication was that of organization. Thus most projects already begun under previous mandate from the former boards or from Synod were continued.

Three board meetings are expected to be completed before Synod's meeting. Two of these—an emergency meeting at Carleton for temporary organization, and a later meeting at Denver, Colorado, are already accomplished at the writing of this report.

We report first the following information relevant to the organization of the Board. First, it was voted that the name of the board be the "Board of Education and Publication." The board was divided into three departments to expedite the business of the board: administration,

education, and publication. Officers for the board and membership in the departments are as follows: President, Ray Blair; Vice-president, Wendell McBurney; Secretary, Paul Faris; Treasurer, Louis Hutmire. Administration Department: Howard Elliott, chairman, John Tweed, Don Birdsall, Ken Smith, Ray Blair. Education Department: Wendell McBurney, chairman, Clark Copeland, Robert Milliken, Willard McMillan, Sam Wilkey. Publication Department: G. I. Williamson, chairman, Paul Faris, Marion McFarland, Bruce Stewart, Paul Wright.

A constitution is being drafted by a committee and if completed and approved by the Board will be presented to this Synod for action.

The Directors of Education and Publication elect are each pursuing education preparation for their respective positions. Mr. Armstrong expects to receive a Master of Arts degree in Christian Education from Trinity Seminary in early June. He has done considerable work in the area of Family Life Education in the Reformed Presbyterian Church of North America. Mr. Nickerson is occupied with approximately fifteen semester hours in journalism with a part of this course work consisting of a reader survey of the **Covenanter Witness.**

We report the following information from our Director of Christian Education:

1. A new catalog of all available materials is being prepared and it is hoped that it will be available at this Synod.

2. Youth work is continuing reorganization under the newly proposed constitution for the C. Y. Some emphasis seems to be coming in the direction of broader emphasis on the family upon the part of presbyteries.

3. Increased emphasis is being given to the family unit under the subject, "Christian Home Building," in Double-in-a-Decade. This compliments the studies of the Director elect in this area.

4. A decided shift is made in emphasis for S. T. P. The 1970 program concentrated on a congregational environment with evident success. The responsibility for future programs is suggested to congregations and presbyteries.

5. Our relationship to Great Commission Publications (Orthodox Presbyterian Church) continues good. Lessons for Senior High, Junior High and Primary Department have been completed. Some work in revision is being attempted here. Continued effort is being made to complete work for the juniors. Some interest upon the part of the Christian Reformed Church has been indicated in Christian Education materials and an exploratory meeting was held at Grand Rapids in February. Another is planned for this spring. It is planned to encourage the work in the development of Reformed curriculum by Great Commissions with a financial offering authorized by last Synod to be received sometime this fall.

6. Studies in the Covenant by Fraser whose distribution was referred to the Christian Education Office are now available.

Much work is being prepared by the departments of the board and await action. A committee is presently working on specifications for the printing of the **Covenanter Witness.** These reports will be forwarded to Synod following the June meeting.

We are glad for the faithful work of Mr. Dougherty and Mr. Vos with their respective publications.

We regretfully report that the illness of Willard McMillan has necessitated his resignation from the Board and his successor should be elected.

The Lord has truly been gracious to us in this time of change. He has supported us in ways untold. We pray His continued direction and help to the Board and all who serve under its mantle in the days ahead.

The Board unanimously voted to discontinue publication of the International Lessons as of December 31, 1971, because of the implied recognition of the National Council of Churches in obtaining permission to use the copyrighted titles. The Director of Educational Services was asked to assist congregations in obtaining alternate curriculum.

The contract with Patterson Press is to be terminated as of December 31, 1971, and a new contract is being negotiated with Patterson Press until the amount of money called for in the old contract is expended, recognizing new specifications for printing. Mr. Patterson has indicated his approval of this change.

It was decided that the Covenanter Witness would be published biweekly, beginning January 1, 1972. Study helps are to appear in a separate quarterly publication at no additional cost.

The Board approved participation in the International Covenanter Conference in North Ireland, July 1-8, 1972. The Director of Educational Services was directed to coordinate arrangements for an American delegation.

The Constitution for the Board of Education and Publication was adopted by the Board and is submitted to Synod for their approval.

We report the following resignations from the Board: Rev. Willard G. McMillan from the class of 1972, Rev. Kenneth G. Smith from the class of 1973. The term of the following members expires this year: Rev. E. Clark Copeland, Rev. Paul E. Faris, Rev. Robert Milliken, Rev. John H. Tweed, and Rev. G. I. Williamson. Successors to these men should be elected.

Recommendations:

1. That the offering for development of Reformed curriculum by Great Commissions authorized by last Synod be received September 26, 1971.

2. That the salaries of the Directors of Publication and Educational Services for 1972 be $7000 each and that the housing allowance be $3000 each.

3. That Synod determine a policy with regard to loans to individuals who are servants of Synod for housing, inasmuch as such funds

are not available at this time from the Board of Church Erection (The Board of Education and Publication requested a loan from the Board of Church Erection for one of our directors for housing. This loan was refused.)

4. That the Constitution for the Board of Education and Publication be approved.

5. That Synod note that two servants of the Synod are retiring from their respective positions this year. Therefore the Board is desirous of Synod's recognition of the faithful service of Rev. and Mrs. M. W. Doughtery in the publication of the Covenanter Witness these 13 years and of the Rev. Kenneth G. Smith, who has served 14 years as Director of Christian Education.

Respectfully submitted,
S. Ray Blair, President

The Report of the Elders' Conference was taken up. Item 1 was adopted. Item 2 was referred to the Board of Education and Publication without direction. Item 3 was adopted and referred to the Committee on the Officers of the Church. Item 4 was adopted. The report was adopted as a whole and is as follows:

RESOLUTIONS PASSED BY THE ELDERS' CONFERENCE

1. That Synod recommend to each congregation that their Elders and Deacons meet periodically for mutual discussions.

2. That Synod set up an advertising agency to furnish effective advertising material for the local congregation.

3. That since the distinction presently made between teaching and ruling elders often results in a false distinction between professional and lay elders which may do injustice to the doctrine of the priesthood of all believers, and result in so-called lay elders failing to grasp the full significance of their calling, we respectfully request the Synod to appoint a committee to study this distinction and its practical effects, and report its findings to the next Synod.

4. That the format of the next national conference include an Elders Conference.

Donald Birdsall, Chairman
Tom Joseph, Secretary

Item 8 of Unfinished Business - The Report of the Committee on Music in the Life of the Christian - was taken up. Items 1-3 were adopted. The Report appears in the Appendix.

Item 9 of Unfinished Business - The Report of the Committee to Re-Write the Testimony - was taken up. Items I1, I2, I3, I4 and I5 were adopted. The time was extended for 15 minutes. Items II1, II2, and II3 were adopted. Item III was adopted. The report was adopted as a whole and is as follows:

COMMITTEE TO REWRITE THE TESTIMONY

The committee has met twice in full committee meetings, and has completed the writing of the introduction and the first draft of 18 chapters of the Testimony. Copies of this material have been sent to each minister of the church, and sufficient copies for each elder-delegate to Synod.

The philosophy underlying our work has been that we would remove all unnecessary duplication between the Confession of Faith and the Declaration and Testimony, and write into the Testimony those additions or rejections that are necessary in our day.

The procedure which has been followed by the committee has been this: each of the ten members of the committee was assigned two chapters, and was asked, either as an individual, or with a committee of his choosing, to write the material for the Testimony. When our committee met, each chapter was assigned to a sub-committee for review and correction, and then each chapter was considered by the full committee. Thus each chapter has been carefully considered at least three times. Time permitted us to complete 18 of the 20 chapters worked on by committee members.

We want to emphasize that this represents a first draft, and that this material is not being presented for adoption, but as the basis for study by members of the Synod. For that reason, we are suggesting that the Synod give some time for expression by its members on the general question of approval or disapproval of the general tone of the work; that sessions be urged to study this material through the coming year, and the criticisms and suggestions be sent to the committee in writing. Enough copies have been made, so that if Synod approves this plan, each elder may have his own copy for study.

As a result of the study through the year, the committee came to the conclusion that it would be most beneficial if the language of the Confession of Faith and Catechism could be modernized. We are therefore recommending a prodecure by which this may be accomplished.

Recommendations:

I. Regarding the Confession of Faith

1. That Synod propose a meticulous verbal revision of the Westminster Confession of Faith and the Larger and Shorter Catechism (to remove archaic expressions without change in meaning).

2. That Synod propose a revision of the Westminster Confession of Faith to (a) delete Chapter XXIV, 4b, and (b) restate Chapters XX, section 4 (final phrase); XXIII section 3; and XXXI, section 2.

3. That Synod through this committee invite other Reformed denominations to join in the above revision that we may maintain ecumenical agreement in this document.

4. That the proposed revision of the Confession of Faith be the document published in connection with the final revision of the Testimony.

5. That attention be directed, in this revision, to the ap-

propriateness of Biblical proof texts.

II. Regarding the Proposed Revision of the Testimony

1. That Synod give approval of the general tone of the work; and that the committee be authorized to continue its work in this direction.

2. That sessions be urged to study this material through the coming year; and that copies be provided for this purpose;

3. That comments, additions, criticisms, be sent in writing to the chairman of the committee.

III. Procedural

That funds be provided from the Miscellaneous Fund of $1,500 for costs of transportation, and related expenses in connection with preparation and duplication of material.

Respectfully submitted,
James D. Carson, Chairman
Roy M. Adams
S. Ray Blair
E. Clark Copeland
D. Howard Elliott
Joseph Lamont
J. Paul McCracken
William Russell
G. I. Williamson
J. Renwick Wright

Synod took recess in prayer by Donald Weilerbacher.

FRIDAY, JUNE 18, 7:00 P.M.

Synod reconvened singing Psalm 118, and was led in prayer by G. M. Robb.

The Minutes of the previous session were read, corrected and approved.

By the vote of Synod, the preliminary study of comparison of subordinate standards submitted in connection of the Report of the Committee on Interchurch Correspondance and Study will be placed in the Appendix to the Minutes.

Statements by Robert Milliken and Philip Martin were read to the court, and appear in connection with protest in the minutes of Thursday evening. G. I. Williamson who gave an oral statement was granted permission to submit a written statement to appear in the Minutes if he so desires.

The Report of the Special Committee to Respond to the Protest of Ronald Nickerson, Robert Milliken, G. I. Williamson, and Philip Martin was read, adopted, and appears in the minutes of Thursday evening.

The Report of the Committee to Consider Paper Six was taken up. Item 1 was amended and adopted. Item 2 was adopted. Item 3 was amended and adopted. Items 4-7 were adopted. The report was adopted

as a whole and is as follows:

REPORT OF THE COMMITTEE TO CONSIDER PAPER NO. 6

Paper number six from the New York Presbytery was a request that the statistics required of congregations and presbyteries for publishing in the Minutes of Synod be limited to figures for total membership, baptized membership, net gain or loss in total membership, number of elders, and total receipts from living donors.

Your special committee to consider this matter recommends that in the interests of simplicity and usefulness the following revision of the present statistical records be made:

1. That under membership increase, one column entitled "other" replace the column "restored."
2. That under membership decrease, all columns be eliminated except "total decrease."
3. That columns "profession of Covenanter children", "tithers", "aid received", "special Covenanter appeals", "National Reform", "Bible Society", be eliminated and that the word "trustees" be eliminated.
4. That the column "miscellaneous" be re-named "other".
5. That the two columns referring to pastors' salaries be placed side by side and dated for the past year and the current year. The next publication would show the two columns entitled "pastors' salaries, 1970", and "pastors' salaries, 1971".

We further recommend (6) that Deacon Boards seek to establish a unified treasury for all of the agencies of the congregation with a single treasurer, and (7) that in reporting financial statistics only the official audited treasurer's report for the fiscal year be used.

D. Howard Elliott
Louis D. Hutmire
Edward A. Robson

Item 3 of Unfinished Business - The Report of the Committee to Consider Paper 6 of the 1967 Synod was recommitted to the Committee, and the Nominating Committee instructed to add two new members to the committee.

Item 10 of Unfinished Businesss - The Report of the Committee to Correlate Terms of Communion and the Covenant of Church Membership - was taken up. After some discussion, it was recommitted to the committee with the direction to be more precise in Items 5 and 6, and that the report of this committee be placed early on the Docket for next year's Synod. Synod voted to accept James Carson's resignation as Chairman of the Committee, and Joseph Caskey's resignation from the committee. The Nominating Committee was instructed to add three members to the committee and to name the chairman. The report appears in the Appendix.

Item 11 of Unfinished Business - The Report of the Committee to

Consider the Viet Nam Conflict - was taken up item by item. Items 1 and 2 were amended and adopted. Item 3 was adopted. Expenses for the deacons to implement this item were voted to be met from the Miscellaneous Fund. The Report was adopted as a whole and is as follows:

COMMITTEE TO CONSIDER THE VIETNAM CONFLICT

It has been difficult for us as a Committee of Synod to give distinct answers to the four questions posed last year in our report. (See 1970 Minutes of Synod, pages 94-ff.)

1. Is the United States justified in fighting the present war in Vietnam?
2. Should a Covenanter man of draft age submit to being drafted?
3. Should a Covenanter man in the army go to South Vietnam if so ordered by its commanding officer?
4. Will the church through its officers and courts aid a member who, convinced that supporting our country's actions in Vietnam would mean disobeying God in order to obey men, disobeys the Selective Service Act or Superior officers command?

Last year the resolution adopted in connection with discussion of the 1970 report of this committee was as follows (Minutes, 1970, p. 95):

"Resolved that Synod, after due deliberation, believes that at the present time the question of military service during the Viet Nam Conflict for each man eligible for the draft must be resolved by the individual after searching his own conscience and prayerful consideration of the Scriptures along with pastoral counselling."

It is still difficult for your Committee to feel certain about answers to the above four questions, but a consensus of our judgment ought to be presented to Synod for consideration.

1. We believe that the United States was justified in its original military intervention in Vietnam by international threats of Communism in Korea, Berlin, and the ominous words and actions of Communist China which threatened to swallow up all Southeast Asia. By the universal law of self-defense which God is pleased to respect in common grace, our country has been justified by a real and present danger to our National security to meet the Communist military conspiracy in Viet Nam.

Our consciences bid us confess, however, that the prosecution of the Vietnam War has been seriously remiss for lack of spiritual attention to the sin of our nation in ignoring Almighty God and His Word, in failing to guide her affairs in Asia by Christian ethics and goals, and by yielding to the most gross contempt for Asian people in language ("dinks, gooks") and in atrocities such as the My lai massacre.

It is a judgment on America, therefore, that we have failed so far to achieve the political victory which armed intervention was to have attained.

2. We believe that the Covenanter youth of draft age is justified in accepting the call to military service as obedience to Romans 13:1-7.

3. We believe that the Covenanter man in the armed forces must

make his own Christian decision concerning Vietnam when ordered by superior officers to go there.

4. If army Covenanter youth, after prayerful and conscientious study of the situation should come to a settled conviction that to fight in Vietnam is disobedience to God, this Synod pledges a sympathetic support of his conscientious objection to the war and will offer counsel to secure exemption from such service in Vietnam on legal grounds.

In summary, we do not yet believe that the complex issue put to us can be infallibly answered on Scriptural grounds with the finality and inerrancy required to establish a denominational position. It is the judgment of this Committee that the resolution adopted in 1970 still states our best possible advice.

At the 1970 meeting of Synod, the assignment of this committee was expanded to include the development of a list of principles to help to determine whether a war is just. During the year we have concentrated largely on this part of our assignment, and would present the following propositions for the action of Synod.

PROPOSITIONS CONCERNING THE BIBLICAL TEACHINGS ON WAR

1. The sixth commandment, "Thou shalt not kill", must be interpreted in consistency with the command of God to the nation concerning its responsibility in certain specified cases to put the criminal to death, and is more properly translated, "Thou shalt not commit murder." Gen. 9:6; Ex. 21:14-17,29.

2. God used the theocracy of Israel to destroy the Canaanites by war. The destruction of the Canaanites was a religious service. This was no lust for booty or blood, but a divine duty which must be performed as a judgment upon their wickedness. Gen. 15:16; Josh. 6:16-18.

3. In Matthew 24:6,7, Jesus prophesied that His disciples would hear of wars and rumors of wars, and that nation would rise against nation and kingdom against kingdom. In James 4:1-3, sins of selfishness, uncontrolled greed and unwillingness to depend on God are given as a source of wars.

4. God used war, and the fearful suffering, desolation and destruction which it brought, as a judgment upon the nation of Israel for her sin. (Lev. 26:25,33; Isa. 1:19, 20; Isa. 48:17, 18, 22) This suggests to us that God will use war as a judgment upon any nation which sins against Him.

5. The promises of God connect peace with righteousness, with men's seeking after God and His law, and with the reign of Christ over the nations. Psalm 85:9,10; Isa. 32:17, 18; Isa. 2:2-4; Zech. 9:10

6. The Bible makes an important distinction between acts of personal vengeance and hatred of one's enemy, and the acts of the civil governor as God's minister, "the agent in executing God's wrath" against the evildoer. (Murray, **Commentary on Romans**, Eerdmans, 1964, on Romans 13:4) This distinction can be best seen by a comparison of Romans 12:14-21 with Romans 13:1-7. Jesus' instruction to "resist not evil" must be seen as referring to the Christian in his personal relationships and not to the authority of the state. (Matthew 5:38-48) The right of the state to resist and punish evildoers is set forth in Romans 13:1-7 and I Peter 2:13,14.

7. God commands those who rule over men to do so with justice and righteousness. (II Sam 23:3; Isa. 10:1-3, etc.) By this principle a war that is fought to satisfy a government's greed for power or property is condemned by God.

8. The authority which God has given to the civil ruler to "bear the sword" against evildoers may be legitimately used to preserve the security of the nation in the face of attack. In support of this conclusion we would cite the use of war in the Old Testament, the absence of New Testament condemnation of the military and its purpose, and the New Testament declarations already cited concerning the basic authority of the state. In the "Declaration and Testimony", chapter 30, **Constitution of the R. P. Church,** (Revised in 1964) we condemn as an error the statement that "It is not lawful for Christians to wage war in defense of liberty, religion, or life." (error 11)

9. Such specific questions as **when** a nation determines that its security is being threatened, whether a strong nation ever has the right or obligation to come to the defense of a weaker nation, and whether nations have the right to band together and pledge mutual defense against an aggressor, cannot be clearly answered from Scripture. In Genesis 14 we see Abraham going in armed pursuit to rescue Lot and the men of Sodom. Such actions may, at times, be a reasonable and unselfish extension of the principle of national defense.

10. The right of the government, under certain conditions, to send its citizens into battle and to take human life involves an awesome responsibility. It must be considered in the light of what God says about the value of the life that is made by God in His own image. (Gen. 9:6) The New Testament passage which most clearly establishes this authority (Rom. 13:1-7) also clearly establishes that civil government is **God's** ordinance and the civil ruler is **God's** servant. No nation should attempt to exercise such great power over the lives of its citizens without humbly looking to God, and submitting to the authority of His Son over the nation. Psalm 22:28; Psalm 2:10-12; Matt. 28:18.

11. The New Testament calls upon Christians to respect the government's authority and to obey its commands. Matt. 22:21; Acts 23:5; Rom. 13:1-7; I Tim. 2:1,2; Titus 3:1,2; I Peter 2:13-17. In the case of a nation waging war, the citizen is to concede the justness of the common

political decision, made in behalf of the nation, unless and until he is sure in his own mind that the decision is unjust, for reasons that **he** in turn must be ready to declare.

12. A Christian must obey his government in all things except when it commands him to sin. God is the only absolute authority. A soldier in the midst of battle cannot yield his right of conscience in rendering obedience to his superior officers. Matt. 22:21; Acts 4:19,20; Acts 5:29; Heb. 11:23; Dan. 3:16-18; Dan. 6:10.

13. The Christian must be aware of the difficulty of determining the facts in a given situation, in order to apply the principles of God's Word. He must be on guard against being moved by false and misleading propaganda.

Thomas G. Sanders, in **Protestant Concepts of Church and State,** says "Because one's perspective is shaped by the corporate group to which he belongs, in some wars the Christian will not know what to do. He may think that his ruler is acting unjustly, but he may not be sure. In this case the demands of temporal obedience take precedence over one's doubt. God will not hold an individual responsible because he obeyed his lord (ruler) in time of uncertainty."

14. The nation must guard carefully against the great evil of **glorying** in war. General David M. Shoup, who served as commandant of the U. S. Marine Corps from 1959 to 1963, in **Atlantic** (April 1969) "The New American Militarism", says, "Civilians can scarcely understand or even believe that many ambitious military professionals truly yearn for wars and the opportunities for glory and distinction afforded only in combat. A career of peacetime duty is a dull and frustrating prospect for the normal regular officer to contemplate."

J. D. Hicks, **The American Nation** (Houghton Mifflin Co., 1941), wrote concerning the Spanish American War, "War came in spite of the complete success of American diplomacy, and primarily because the American people wanted to have a war. Young America...had grown to manhood on a steady diet of Civil War glorification. It envied the boys in blue or gray, and felt cheated that it had had no chance to win distinction for itself in war....America in the spring of 1898 was ripe for any war, and the country's mood was not to be denied." (p. 313) Professor Hicks' serious charges should warn us against the danger of glorying in warfare.

15. In Amos, chapter 1, God pronounced judgment upon different nations for their "war atrocities." The Ammonites were condemned for having "ripped up women with child in Gilead." (Amos 1:13) The problem of making and enforcing "rules of warfare" appears to be insurmountable, and each war brings with it accounts of almost unbelievable cruelty. Nevertheless, the nation and its citizens must remain determined to eliminate such barbaric evils as the killing of prisoners, cruel and inhumane treatment of prisoners, and needless slaughter of the civilian population. Even as we protest the atrocities committed by the enemy, we must never permit her standard of morality to determine our own con-

duct. When we are accused of atrocities of our own, it is not enough to answer that the enemy has done worse. A nation has a responsibility before God to confess and repent of its own sins. Jeremiah 18:7-10; Daniel 9:5-7.

16. The Bible warns the nations against the sin of placing their confidence in their foreign alliances. or in the strength of their own arms. Isa. 8:12, 13; 30:1-5; 31:1; Jer. 17:5. A great military power is in special peril of becoming proud and overconfident. II Chron. 26:15,16. A nation's underlying trust must be in the Lord Himself.

17. A Christian must be continually vocal within his own community and nation to bring the above Scriptural principles to bear on the consciences of men in government. He must do all within his power as a civilian to point the nation to Christ as the supreme King of kings and Lord of lords, who breaks in pieces with the rod of His anger nations which rebel against God. We should pray for peace, work for peace based on righteousness, and act in a public and vocal manner consistent with the Bible's revealed pathway to peace. Psalm 2; Psalm 72; Psalm 110; Isaiah 60:12; Jer. 18:7,8; Matt. 23:37-39; Rev. 11:15.

Recommendations:

1. That the "propositions concerning the Biblical teachings on war" be adopted as a basis for personal and group study within our congregations, as to their application to the conflict in Southeast Asia, and other specific situations.

2. That our Synod confess that the course of the present war and the embarrassment of our nation in the presence of the nations of the world are plain indications of God's displeasure with this nation; we further recommend that we acknowledge our national sin; that we pray for our leaders that God would guide their decisions in the directions of a lasting peace; that we pray for the Church of Christ and the people in Southeast Asia; that we pray for those in military service; that we pray for men who must decide whether or not to go and fight; and that we pray for the prisoners of war and their wives and children.

3. That, because the heartache and sorrow of the Vietnam War will be with this nation and the nation of Vietnam for the next generation, and because the Lord Jesus has commanded us to be concerned for the fatherless, the widows, the sick and the imprisoned, a committee be formed to concentrate on the future ministry in this specific area; that this ministry of mercy be charged by this Synod of 1971 to the Deacons of the Reformed Presbyterian Church and that Dr. Donald McBurney and Mr. Austin Mann be appointed a committee to organize this ministry of mercy.

Respectfully submitted,
Cloyce J. Beard
S. E. Boyle
Edward A. Robson
David M. Carson
J. E. McElroy
J. M. McMillan, Chm.

Item 12 of Unfinished Business - The Report of the Committee on Race Relations - was taken up. Items 1-5 were adopted. The report was adopted as a whole and is as follows:

COMMITTEE ON RACE RELATIONS
1971 Report to Synod

The major function of this committee since last Synod has been participation in and planning for a Conference on Race Relations sponsored by the North American section of the Reformed Ecumenical Synod. John White and Dr. Claude Brown represented our committee on the planning committee for this Conference.

The Conference was held on March 2-5, 1971, in Chicago. The planning committee invited each Presbytery to send two conferees and each Board and agency of the denomination to send conferees. All the members of our committee were present except two who were prevented from attending for health reasons. Several of our men served on conference committees, prepared conference papers, etc.

Your committee came away from the Conference with mixed reactions. The Conference was dominated by the Christian Reformed Church. There was a particularly lively issue that caused the meeting to be heated and angry. Because of threats by community citizens, a group of black Christian Reformed children had been denied admission to Timothy Christian High School in Cicero, Illinois. Also Classis Chicago north of the C. R. C. had not disciplined the members of the school board. This issue, as well as the desire of some of the members of the C. R. C. to rebuke the South African Reformed Churches for their Racism, caused an angry and heated session. In the initial paper, which was to be a biblical theological exposition, the writer rejected the modus operandi of the Conference and insisted that enough words had been written that the Reformed Community needed action.

These issues caused the Conference to be centered on the issues of the Christian Reformed Church and caused the non C. R. C. conferees to feel that they were observing a parochial squabble. However, we also feel that we came away from the Conference with a new awareness of the fact that our church needs to be more faithful to its heritage of Christian concern and action for the dispossessed and those who have been dealt with unjustly. We need to be more faithfully implementing our concept of the Mediatorial Kingship of Christ over all of life as it demands repentance, not only of the individual, but as it calls upon our nation and states, because of their Christ-less humanistic foundation, to repent. We have a heritage and theology that is thoroughly radical and challenges the fundamental structures of our government. We need, therefore, to be discussing how we can more accurately express these biblical principles.

A seventy-two page report on the Conference will be made in a double issue of the **Inside** magazine which will appear in May. Copies of that magazine will be made available to the denomination through the Race Relations Committee.

The following response of the Conference was adopted by the conferees and we would ask that Synod receive it as part of our report.

"I. The mandate of this Conference was "to test conditions in their churches and countries according to the norm of the Word as this is explained in the RES resolutions.

In response to the mandate of the Conference, this committee proposes that the Conference judge:

A. that there is among the conferees and in our churches a general acknowledgement that racism is in conflict with the Word of God and therefore a sin from which men must be called to genuine repentance and renewed obedience.

B. that readiness to recognize and acknowledge the presence of racist behavior in ourselves, our churches, and our society varies considerably among the individuals and congregations represented by our denominations. In answer to questionnaires, few acknowledge themselves as being racist, and many congregations see little or no problem of racism in their membership.

C. that more thorough and more effective efforts must be made to sensitize the people of our churches to concrete and especially institutional forms which racist attitudes and behavior take in our churches and in our society.

D. that faith and action must be more firmly joined in our relationships between the races in our churches and countries; while theologizing apart from deeds of obedience is dead, action without a living faith in Christ and the power of the Holy Spirit is vanity.

E. that, in order to faithfully reflect the love of Christ, our congregations need to become more aware of and more actively concerned about their own moral involvement with the injustice, oppression, and suffering of their fellow human beings.

II. In response to the experience of this conference and the confrontation with Christian responsibility which it has involved, we recommend:

that every delegate at the RES Conference commit himself to the task of working for racial understanding in his areas of responsibility:

1. by educating himself in racial understanding through literature, resource persons, and by active participation.

2. by the faithful proclamation and or teaching of the Word as it applies to our Christian responsibilities in racial understanding.

3. by giving encouragement and leadership in programs of education in activities designed to improve racial understanding."

Recommendations:

1. That Synod permit the Race Relations Committee to distribute a listing of the specific proposals of the R. E. S. Conference on Race which are directed to the churches and related institutions, and that these proposals be given serious consideration by: Congregations, Presbyteries,

the Seminary, Geneva College, the Foreign Mission Board, the Home Mission Board, the Board of Education and Publication.

2. That Presbyteries urge, assist and counsel congregations in some inner city locations not to leave their place of ministry but to forge new avenues of ministry to minority groups.

3. That the Home Mission Board be asked to explore avenues of denominational ministry to minority groups. e.g. Indians, Mexican-Americans, Puerto Ricans, Blacks.

4. That the committee on Race Relations be asked to explore the possibility of denominational involvement in a nationwide or worldwide ministry of mercy and relief and report concerning its findings to the Synod of 1972.

5. That the committee be continued.

J. H. White
J. G. Betts
R. McFarland
T. Hutcheson
C. C. Brown

Item 13 of Unfinished Business - The Report of the Committee on Labor Unions - was taken up. It was voted that this material be referred to the Witness Committee, and that the expenses of the Committee be paid.

Item 14 of Unfinished Business - The Report of the Committee on Central Denominational Office Facilities - was a progress report, and was received for information.

Item 15 of Unfinished Business - The Report of the Committee to Investigate the Lord's Day Alliance - was taken up. Items 1 and 2 were adopted. The report was adopted as a whole and is as follows:

COMMITTEE TO INVESTIGATE THE THE LORD'S DAY ALLIANCE

The Lord's Day Alliance was founded in 1888 as the American Sabbath Union, and later changed its name to the present title. It's stated object is "to promote the first day of the week, the Lord's Day (the civil Sunday also recognized in the Constitution of the United States, Article I, Section 7, para. 2) as the Christian day of renewal and worship according to the Scriptures; and for that purpose to gather and diffuse information, to publish documents, to use the press, to cause public addresses to be made and to use other means as shall be expedient and proper to the end that the blessings of the Lord's Day shall be secured for all people."

A Board of Managers controls the activities of the organization (37 Managers presently serve.) The Managers are the voting members. Non-voting Alliance membership belongs to anyone who contributes and is in harmony with the object. Board members either are nominated directly by the nominating committee or are appointed as nominees by denominations seeking representation on the Board. Board membership ordinarily is for three years.

Denominational representation on the Board is wide. It includes men from the Assemblies of God, Christian Reformed Church, Reformed Episcopal, Reformed Church of America, Church of God, Associate Reformed Presbyterian Church, Presbyterian Church in the U.S., Protestant Episcopal, and Evangelical Covenant Church. In addition to these, there are 25 others serving either as individuals or representatives of reform agencies.

As all members of Synod can testify, the civil Sabbath has suffered much, and its observance has deteriorated markedly during the past few years. Much of this deterioration can be directly attributed to neglect and indifference on the part of Christians. The sweep of dispensational Christianity across evangelicalism in this country also has affected to break down Christian action on behalf of the Lord's Day as a binding holy day. Therefore the writers of this report call for Reformed Presbyterian Christians to become more active, locally and nationally, in the Sabbath struggle. We must act deliberately decisively in our own towns and cities to declare the holiness of the Sabbath Day, and to prevent its further destruction.

However, the role of the visible Church is also before us in such a study. Should the visible Church seek representation in a civil association of concerned Christians? Does not the distinction between the Church as a worshipping and teaching institution and Christian civil societies as active reforming agencies bear upon our question? We believe that it does.

Therefore we believe that, short of actual representation, the Church ought to keep in close touch with the Lord's Day Alliance. Our ministers and lay leaders on the Eastern seaboard ought to be encouraged to affiliate with the Alliance and attend their meetings. The **Lord's Day Leader,** the official publication of the Alliance, will gladly consider for publication any relevant articles submitted on an aspect of the Lord's Day. Our people ought to know of the Alliance, and seek its help in struggling to maintain Sabbath observance in their own areas. Through organizations like the National Reform Association, we can be kept abreast of the goals and efforts of the Lord's Day Alliance.

Recommendations:

1. That the National Reform Association, with which so many Reformed Presbyterians are already affiliated, be encouraged to affiliate with the Lord's Day Alliance, and keep the Synod informed of its work.

2. That Reformed Presbyterians be encouraged as individuals to join the Alliance, receive its publications, contribute to its work, and labor for the preservation and establishment of civil Sabbath keeping in the land.

Respectfully submitted,
A. D. Robb
William Smith
J. Paul McCracken, Chr.

Item 16 of Unfinished Business - The Report of the Special Committee on the Structure of Synod - was taken up. Item 1 was amended. The Report was laid on the table to be considered at next year's Synod.

The Nominating Committee made its final report. The Report of the Nominating Committee was adopted as a whole and is as follows:

REPORT OF THE NOMINATING COMMITTEE

1. Committee to Canvass the Vote on the Overture Ordered by last Synod: Waldo Mitchel, Chairman, Luther McFarland, John Bayles
2. Committee on Arrangements and Devotions for the 1972 Synod: M. W. Dougherty, Chairman, Louis Wilkey, Luther McFarland
3. Alternate to preach the retiring Moderator's sermon at next Synod: Ronald Nickerson
4. Committee on Time and Place for the 1973 Synod: Lester Kilpatrick, Chairman, Robert McConaughy, Merrill Robb
5. Congregations not having any representative at Synod to be written to:

To----	By---
Lake Reno	Tom Joseph
Morning Sun	Milford Hays
Hot Springs	Byron McMahan
Cambridge	James Beatty
White Lake	William Gregory
Bloomington	Floyd Finley
Phoenix	Donald Gouge
Bear Run-Mahoning	J. Lawrence Coon
Lohiel	Issac McKee

6. Those to whom and by whom letters of rememberance should be written:

To----	By----
Verd Dunn	Robert McFarland
Cloyd Caskey	Howard Elliott
Jerry Hayenga	Bruce Hemphill
Harold Thompson	J. Paul MCracken
Boyd White	Hays McKelvy
Paul White	Herbert Hays
Charles Chao	Lester Kilpatrick
J. G. Vos	Samuel E. Boyle
Claude C. Brown	R. C. Fullerton
Philip Coon	J. O. Edgar
T. M. Hutcheson	Clark Copeland
T. R. Hutcheson	E. R. Hemphill
J. E. McElroy	James Pennington
Gene Spear	Charles Sterrett
C. C. Christou	Robert Henning
Toshio Masunaga	Edward Robson

7. Delegates:
   a. To the NAE Convention in St. Louis
      Ralph Joseph Alternate: Robert Henning
   b. Synod's member on the Board of Administration of the NAE: Howard Elliott
8. Officers of the Co-ordinating Committee for 1972:
   Chairman: Ralph Joseph
   Clerk: D. Raymond McCracken
   Assistant Clerk: Robert McFarland
9. Special Committees:
   A. Committee to Review the Tuesday Evening Program: Incumbents continued: Wayne Spear, Chairman, William Gregory, Jerrold Milroy New Members: William Martin, J. Mel Vos
   b. Committee to Consider Paper Five on Worship: Edward Robson, Chairman, Philip Martin, John McMillan, Elwood Woods, John White, Sr.
   c. Committee on Rebaptism of Catholics: Glenn McFarland, Chairman, D. Raymond McCracken, Donald Weilersbacher, Donald Gouge, Lewis Keys
   d. Committee to Consider Paper Six concerning Statistical Reports: Howard Elliott, Chairman, Edward Robson, Louis Hutmire
   e. Committee to Consider Paper Seven Concerning Seminary Attendance: Keith Copeland, Chairman, James Carson, Charles Sterrett, William Russell, W. W. Weir
   f. Committee to Consider Paper Nine concerning relationship to Bible Societies: R. C. Fullerton, Chairman, James Wright, John Bailey, Donald Moore
   g. Committee to Reconsider Paper 6 of the 1967 Synod: Harold Harrington, Chairman, Robert Tweed, John Russell, Waldo Mitchel, Wendell Spear
   h. Committee to Answer Protest Against Action of Synod: Howard Elliott, Chairman, Lester Kilpatrick, Thomas Joseph
   i. Committee on Scriptural Teaching Concerning Alcohol and Tobacco: Donald Weilersbacher, Chairman, Donald Felker, J. Paul McCracken, Francis Buck, Wilbur Copeland, Jerrold Milroy, Darrell Parnell
   j. Committee to Review the Present System of Co-ordinating Financial Requests to Synod: M. W. Martin, Chairman, Robert Morrow, Donald McBurney, Louis Hutmire
   k. Committee to Prepare a Plan for Merger of Synod's Board of Trustees and the Board of Church Erection: H. E. McKelvy, Chairman, Louis Hutmire, Vincent Rocereto, Clyde Redpath
   l. Committee to Revise Terms of Communion: Roy Blackwood, Chairman, Jerrold Milroy, Roy Adams, William Russell, James Pennington
10. Those Elected to Fill Vacancies on Synod's Permanent Boards and Committees:

Board of Church Erection

For three year terms: Harold Faris, T. R. Hutcheson, Clyde Redpath, Merlin Wing

Board of Corporators of Geneva College:

For 3 year term:

E. Clark Copeland

Board of Evangelism

For three year terms:

Joseph Copeland, Dean Smith, Robert McFarland, Max Mann

Board of Foreign Missions

For three year terms: E. Clark Copeland, John McMillan, William Metcalfe, W. W. Weir, Elizabeth Henderson (by WMS)

Board of Home Missions and Church Extension

For three year terms:

John O. Edgar, Kermit S. Edgar, Louis Hutmire, John McIsaac, John White, Jr., Mrs. Norman Carson (by WMS)

Board of Pensions

For four year terms: Fred Cretors, J. Ralph Wilson

Board of Education and Publication

For three year terms: Paul Faris, Lester Kilpatrick, John Russell, John Tweed, J. Mel Vos

For one year term to fill unexpired term of Willard McMillan: Harold Harrington

For two year term to fill unexpired term of Kenneth G. Smith: Philip Beard

Board of Superintendents of the Theological Seminary

For six year terms: Dale Musselman, D. Ray Wilcox

For four year term to fill unexpired term of Willard McMillan: Darrell Parnell

Board of Trustees of Synod

For three year terms: David Armstrong, Stewart Lee, H. E. McKelvy

Interchurch Correspondance and Study Committee

For three year terms: Bruce C. Stewart, S. Bruce Willson, Elwood Woods

Stewardship Committee for 1972

William Long, David Patterson, James Wright, Louis Hutmire (ex officio)

Temperance Committee

For three year terms: J. L. Coon, Kenneth McBurney

Witness Committee

For three year terms: Norman Carson, Charles McBurney, John Schaefer

Travel Fund and Absenses

For two year term: Wayne Duffield

Respectfully submitted,
John O. Edgar, Chairman
John H. Tweed
Glenn McFarland
Robert B. McCracken
Charles R. McBurney
Webster Fields

Synod voted to add David Armstrong to the Committee on Officers of the Church, and ordered the committee to be continued.

The Report of the Committee to Set Up Guidelines to Sessions was distributed and will appear in the Digest for consideration at next Synod.

The following committees were ordered to be continued, and to report to the next Synod: the Committee on Government Subsidies to Religious Organizations, the Committee on Divorce and Remarriage, and the Committee on Covenanting.

A greeting from Adam Loughridge, Clerk of the Synod of the Reformed Presbyterian Church of North Ireland, was read, and Kenneth G. Smith was appointed to convey the greetings of this Synod to the Irish Church.

The Minutes of this evening's session were approved as read.

The One Hundred and Forty-Second Synod of the Reformed Presbyterian Church of North America was adjourned in prayer by John O. Edgar. Following the singing of Psalm 133, the Moderator, Kermit S. Edgar announced that Synod stands adjourned to meet on Saturday, June 10, 1972, 7:30 P.M. at Sterling College, Sterling, Kansas.

APPENDIX

(Reports appearing in the Appendix are printed for information and study, but have not been adopted by the Synod. They are presented in the order in which they came before Synod.)

REPORT OF THE SPECIAL COMMITTEE TO EVALUATE THE PROGRAM "AN EVENING IN THE PSALMS—A CONTEMPORARY APPROACH TO MODERN MAN"

The tasks assigned to this committee are to evaluate the Tuesday Evening Program presented at Carleton, and "to study what constitutes a worship and a non-worship situation in the use of the Psalms (Minutes of Synod, 1970, pp. 95, 110). The committee understood its assignment to be the Scriptural evaluation of the program as actually presented at Carleton. The introduction to the program stated that it was an attempt to communicate the Word of God effectively to the present generation: "We are simply reaching out to the unsaved of our generation in terms which they understand. We hope to show that a new medium can be used to convey God's Word to a new generation." This, together with the title of the program and the content of the dialogue, indicates that the program was presented **as a method of evangelism,** and must be evaluated from that perspective. Further, it was said to be "a personal and social experience", whose proper setting would be "a stage in the secular city." Its director has since described it as "an example of Christian art, to be judged according to the standards of Christian art." Hence it must be evaluated **as an artistic presentation.** Finally, though it was clearly stated that the program was not intended to be worship, the use of Psalms in it, sung with instrumental accompaniment, raised the question as to whether it in fact involved elements of worship. Therefore, the program must be evaluated to determine whether it did constitute **an expression of Christian worship,** and if so, whether it violated the Scriptural requirements for the purity of worship.

A. The Tuesday Evening Program as a Method of Evangelism

To evaluate the program from this perspective requires answering two questions: (1) Did the program adhere to Scriptural guidelines regarding **method** in evangelism? (2) Was the **content** of the program Scriptural?

According to the Bible, evangelism is a task which is committed, not to individual Christians as such, but to the Church. Evidence for this assertion comes from the whole sweep of the biblical teaching about redemption, but may be summarized as follows: When God revealed the promise with Abraham, he established a covenant community, and said that through that community all the nations of the earth should be blessed

(Gen. 12:1-3; 18:18). The Great Commission includes the command to baptize as well as to make disciples (Matt. 28:19), and so the proclamation of the Gospel is no more a matter of individual responsibility than is the administration of baptism. A careful study of the Book of Acts reveals that while all the members of the Church were involved in evangelism (Acts 8:1,4), yet it was the **Church** in its corporate capacity that evangelized. It was those whom the Lord "added to the church" (Acts 2:47) who "went everywhere preaching the word" (Acts 8:4). Barnabus and Paul were commissioned by the church at Antioch to take the Gospel to new regions, and to the church they returned to report what they had done (Acts 13:3; 14:26,27). The converts who were the fruit of evangelism were not only gathered into local assemblies under ordained leadership (Acts 14:23), but were incorporated into the Church as a whole (Acts 11:1-18; 15:22-31; 16:4,5).

The view that evangelism is the work specifically of the organized Church is asserted in the Westminster Confession: "Unto this catholic visible Church Christ hath given the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints..." (WCF,XXV III: cf. Book of Church Gov't. Ch. I, Sec. 4).

This being so, the principle that Christ alone is Head of the Church requires that in fulfilling its task the Church be guided solely by the Word of Christ, i.e., by Scripture (R. P. Testimony, Ch. XX). And Scripture authorizes no other method for the proclamation of the Gospel than that of **verbal communication**, either written or oral. Paul's words summarize the New Testament teaching: "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified..." (I Cor. 1:21-23). The most frequent verbs used to express the missionary activity of the Church, **kerusso, euangelizo,** and **didasko**, all denote verbal communication. The sacraments also have a declaratory function ("Ye do shew the Lord's death" I Cor. 11:26), but the sacraments are never to be separated from the Word, and there is certainly no Scriptural warrant for introducing other "sacraments" into the practice of the Church!

On this basis we judge that the Tuesday Evening Program was **not** a proper, Scriptural way of doing evangelism. It advocated using a "new medium" to convey God's Word to a new generation. What was **new** about the program was not its verbal content, but its use of folk, popular, and electronic music, of a contemporary style of drama, and of various visual effects. Precisely the **non-verbal** aspects of the program were presented as of crucial importance for the communication of the Word to the present generation. But as the Church has no Scriptural warrant for the use of such techniques in evangelism, it ought not adopt them. The suggestion that the Tuesday Evening Program represented a proper and more effective way of doing evangelism than that of verbal communication alone, must be rejected.

The program certainly did not lack verbal **content,** however, and with regard to that content the following conclusions seem to be justified: The program gave generally sound answers to the question of self-identity. It properly rejected man-centered views regarding purpose in life. It showed the fallacy of attempting to find truth without listening to the objective revelation which God has given authoritatively in Scripture. Two exceptions to this favorable appraisal should be noted: (1) In the first, negative portrayal of "Covenanter's" self-understanding, such practices as "not singing hymns" are labelled as "a church's legalistic regulations." The second portrayal of the "Covenanter's" self-identity does nothing to correct the impression that the distinctive positions taken by the Church are not biblical, but legalistic. (2) Objection must also be made to the employment of a "voice of God" which was not identified (to the uninitiated for whom the program was designed) as the words of Scripture. Such a presentation is at least liable to misinterpretation by a generation to which the occult seems particularly appealing.

B. The Tuesday Evening Program as an Expression of Christian Art

The committee received a number of criticisms of the program based upon the belief that the art forms used were inherently non-Christian. One wrote:

> "In terms of method or form it was a product of contemporary thought...It was surrealistic in that it unrealistically related real parts, and it was impressionistic in that its parts were fleetingly presented...such forms or methods are the way of Irrationalism, and Irrationalism is the way of atheism."

Another wrote,"...this performance borrowed the irrational—the existential—the expressionistic uncritically." Francis Schaeffer has argued that modern art styles are an expression of the unbelief which characterizes the present culture (cf. **The God Who Is There,** pp. 30-34). In general, the standard which seems to be applied in such analyses is that in order to be Christian, an artistic style must be realistic, orderly, and (perhaps) pleasant. On the other hand, it is held that no style of art is inherently Christian or non-Christian. The director of the program suggests that Christian art may be defined as "a creative activity or product which is executed by a Christian artist, and which reveals the work of Christ in ways which honor Him." Further, he maintains that the Tuesday Evening Program conforms to this definition in that it:

> "(a) demonstrated the redemptive work of Christ operating in human lives; (b) illustrated the response this work evokes in those in whom it operates; (c) delighted in the good gifts God has given man (i.e., sound, light, darkness, etc.); (d) reflected, in its sequential three-part structure, the orderliness at the core of God's creation; (e) reflected, in its diffuse and luxuriant surface, the variety and diversity of the surface of God's creation."

Scripture forbids the use of visual representations of either God of creatures as objects of worship (Ex. 20:4,5); it indicates that whatever is done is to be done for the edification of man and the glory of God (I Cor.

10:23,31). But beyond those general guidelines it is difficult, if not impossible, to obtain explicit guidance from Scripture as to what constitutes a Christian style of art. Lacking, then, a Scriptural delineation of Christian art, and having a plausible explanation as to how the program was intended to reveal and rejoice in the work of Christ, we conclude that the Tuesday Evening Program cannot be condemned on the grounds that the artistic styles which it employed were inherently non-Christian.

C. The Tuesday Evening Program as an Expression of Christian Worship

The committee has been unable to complete this aspect of its evaluation of the program, and asks that further time be given for this study. It should be noted, however, that the introduction to the program clearly stated that there was no intention in it of advocating changes in the manner of worship used in the Reformed Presbyterian Church. The presentation of the program cannot therefore be taken as a precedent in the matter of the use of the Psalms in worship.

Recommendations:

1. That the Synod declare its conviction that the Church is to derive its method for evangelism from Scripture alone; that the "new medium" of communication used by the Tuesday Evening Program lacks Scriptural warrant, and therefore should not be used by the Church in evangelism.
2. That, within the general guidelines of Scripture, there should be freedom of artistic expression; and that the styles of art employed in the Tuesday Evening Program were not inherently unChristian.
3. That the committee be continued to complete its study; that it be enlarged by the addition of two members; and that travel expense for one meeting of the committee be provided.
4. That permission be granted for the distribution to Synod of materials relating to this study.

PROPOSED CONSTITUTIONAL REVISION
BOARD OF EVANGELISM

"Unto this catholic visible Church, Christ has given the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints, in this life, to the end of the world. . ."

Confession of Faith, Ch. xxv, III

"God, in order to display His own perfections in the redemption of mankind, and to bring the redeemed to glory, hath appointed a Church in this world. . ."

Declaration and Testimony, ch. xxi, 1.

"Christians are witnesses for God among men. . ."

Declaration and Testimony, xxxiii, 1.

"It is the mission of the church to preserve, maintain and proclaim

to the whole world the revelation of God's will: to gather into her fellowship those of every race and people who accept Jesus Christ as Savior and Lord, and promise obedience to him..."

Form of Church Government, ch. i, 4.

"Rejoicing that the enthroned Mediator is not only King in Zion, but King over all the earth, and recognizing the obligation of His command to go into all the world and preach the gospel to every creature, and to teach all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost, and resting with faith in the promise of His perpetual presence as the pledge of success, we hereby dedicate ourselves to the great work of making known God's light and salvation among the nations, and to this end will labor that the Church may be provided with an earnest, self-denying and able ministry. Profoundly conscious of past remissness and neglect, we will henceforth, by our prayers, pecuniary contributions and personal exertions, seek revival of pure and undefiled religion, the conversion of Jews and Gentiles to Christ, that all men may be blessed in Him, and that all nations may call Him blessed."

The Covenant of 1871, Section 5.

Board Work and Relationships

The relationship of the Board of Evangelism to the Synod shall be that generally attributed to any Board appointed by that body. On one hand we shall not act for Synod, which is the prerogative of a Commission. On the other hand we shall not anticipate the accomplishment of our task, and subsequent termination of our existence as a Board, which would be the case of a committee. But we will assume assigned responsibility for the continuing development of long range policies and programs in the work of evangelism throughout the Reformed Presbyterian Church at large.

Toward that end we will be diligent in our effort to determine evangelism needs and opportunities on personal, congregational, Presbytery and Synod levels and then bring before Synod such policy and program recommendations as are necessary to stimulate, encourage and instruct the Church in meeting those needs or fulfilling those opportunities.

The Board will review and attempt to coordinate the policies of evangelism adopted by other Boards and Committees of Synod. We will also endeavor to carry out those policies of evangelism which are being, or have been established by Synod in accordance with the Constitution of the Church. Toward this end we will make a written report to Synod once each year, and it will include: 1. a report of Board meetings, programs and activities from the past year; 2. a review of attitudes and accomplishments throughout the Church; 3. a written financial report including budget proposals for next year; and 4. recommendations for future work.

Our relationship to Presbyteries will be such as is recommended or

directed by Synod, or otherwise subject to the request of Presbyteries for help in their work of evangelism. Our general object will be to give aid to their program of outreach. Toward that end we desire that each Presbytery have a Committee (or Secretary) of Evangelism with whom we might work. We desire to see a program of consistent congregational oversight, evangelistic emphasis in conferences, and the development by Presbyteries of long range plans for evangelistic work. The Board will review and disseminate information regarding the work of evangelism in each Presbytery.

Our relationship with congregations and individual members will be through the sessions or the Presbytery. Our responsibility is to instruct, train and otherwise encourage the members of the congregation in planning and carrying through their own work of evangelism. Special services conducted by Board members could upon occasion be very much in order. The services of the Board members will not be offered or withheld on the basis of possible financial remuneration. Congregations or Presbyteries desiring help will be encouraged to provide reimbursement for expenses incurred to the extent to which they are able.

II Board Membership

The board will be made up of twelve members elected by Synod for three year terms in 3 classes of 4 members each, so that continuity of policy will be preserved. A member may serve only two consecutive three year terms, after which he must wait one year before being eligible for reappointment. The Board will suggest to the Nominating Committee of Synod the names of persons qualified and available to serve on the Board. Insofar as possible, the membership will include representatives from each Presbytery. The Board will not be merely a consultative body, but a **working** Board, with each member actively participating in implementing approved policies and programs. Upon election or re-election to the Board each member shall be requested to take an assigned course of training.

III Board Meetings

There will be two regular meetings of the Board annually, one of which shall be in connection with Synod's meeting. The Executive Committee will meet at least once annually. Special Board meetings may be called at the discretion of the Executive Committee. Expenses in connection with Board responsibility will be paid. If any member of the Board cannot attend a scheduled meeting, he shall report his reason to the President prior to the meeting.

IV Officers and Their Duties

Officers of the Board will be President, Vice President, Secretary, and Treasurer. They will be elected for one year terms at the annual Fall meeting of the Board and shall take office at the beginning of the annual meeting during Synod.

The duties of the President: To preside at each Board meeting; to prepare agendas for regular and Executive Committee meetings; to encourage committee activities where needed; to appoint all committee members, subject to the approval of the Board; to orient new members of the Board; to prepare Board's report to Synod; to represent the Board to Synod for his tenure of office.

The duties of the Vice-President: To take responsibility in the place of the President when he is absent; to perform any duties requested of him by the President or the Executive Committee.

The duties of the Secretary: To take minutes of each meeting and distribute a written summary of actions taken, for each member of the Board, immediately following each meeting; to carry on such correspondence as the Board and its Executive Committee shall request; to prepare Board stationery; to contact nominees to determine availability to serve on Board, if elected.

The duties of the Treasurer are: To receive and disburse all funds as directed by the Board; to submit a written financial report to each meeting of the Board; to propose a budget to the regular Fall meeting; to implement the Church's travel insurance program for all meetings.

V Committees and Their Duties

The following Committees will be appointed by the President, subject to Board approval: 1. Committee on Materials, Publication and Promotions; Committee on Methods of Evangelism, and Committee on Long Range Goals and Training Programs. Committee members may be appointed from personnel outside Board membership, but the Chairman of each committee must be a Board member.

1. The duties of the Committee on Materials, Publication and Promotion will be: to develop and handle the tape ministry; to discover, promote or produce theologically sound tracts and related evangelistic materials; to organize displays on evangelism for Synod and Presbyteries, where requested; to keep the Church informed of the availability of service from Board members; to organize articles for publication on evangelistic subjects.

2. The duties of the Committee on Theology and Methods of Evangelism will be: to study and promote all legitimate methods by which the Gospel is proclaimed, e.g. preaching of the Word, visitation evangelism, V. B. S., evangelistic meetings, the Sabbath School, radio and television, weekday clubs, literature evangelism, etc., and to survey each Presbytery concerning evangelistic practice.

3. The duties of the Committee on Long Range Goals and Training Programs: to promote means by which the Church is prepared for faithful evangelistic work, including the use of the means of grace, careful

program planning, training programs, seminars, refresher courses, administering Board training situations and to review policies of other Boards.

VI Amendments

Amendments to the Constitution may be submitted to the Synod by a two-thirds majority of the Board membership after notification of the proposed amendment has been given in writing at least 30 days prior to the meeting for amendment. The Synod shall have power to change or amend this Constitution at any regular meeting of Synod by a two-thirds vote, or after a year's notice, by a majority vote.

Proposed By-Laws for the Board of Evangelism

1. These By-Laws may be amended by a majority vote of the members of the Board after notification in writing at least two weeks before the meeting at which the by-laws are to be amended.

2. Travelling expenses for Board and Executive Committee meetings will be paid at the rate of 8 cents per mile plus 1 cent per mile Board member passenger. Those travelling by plane or train will be paid their cost.

3. Each Board meeting shall be covered under the Denominational Travel Accident insurance program. The Treasurer shall assume responsibility to see that this is arranged.

4. The Treasurer is authorized to pay all committee expenses such as secretarial and correspondence upon presentation to him by the Chairman of the committee.

5. With the approval of the Executive Committee, each Board member will be reimbursed for all expenses for Board deputation work.

6. Members of the Board on appointment will turn over to the Treasurer all donations received for the work of the Board, not including gifts received for strictly personal use.

7. All members of the Board involved in field work shall report in writing to the Executive Committee immediately upon return from that appointment.

8. Pastors who exchange pulpits with another Reformed Presbyterian congregation and take with them at least one layman to share his personal testimony shall receive travelling expense at the rate of 8 cents per mile up to $50.00. Written reports shall be forwarded to the Executive Committee in requesting payment.

9. With the approval of the Executive Committee each Board member

shall receive full expenses for his period of training in the field of Evangelism. All expenses of the Board member's wife shall be included if she is taking the full training program with her husband.

10. From time to time, as the Board directs, financial remuneration shall be given to persons or programs that are contributing in a direct way to the Evangelism emphasis.

REPORT ON THE COMMITTEE ON THE SCRIPTURAL TEACHING ON ALCOHOL AND TOBACCO

In accord with Synod's direction in 1970, your committee held a two-day meeting in Colorado on February 15, 16, 1971. Four or five committee members were present. Assignments had been made to each member, and to two persons outside the committee, papers involving an historical study, a Majority and Minority reports analysis, an exegetical study, a church responsibility study, an attempt to anticipate and answer questions, and studies regarding ordained vs. membership requirements. All assignments were fulfilled, and these papers formed the basis for our study, in addition to a wealth of material from other sources. An appendix with two sections has been added to this report, including first (A.) a bibliography of additional materials the committee considered, copies of which have been placed on file (temporarily) with Synod's clerk for reference by delegates, and second (B.) a summary of Glasgow's historical material on the Reformed Presbyterian Church's incorporation of total abstinence into her standards.

You will notice that our report includes no extensive treatment of the tobacco question, but the committee felt that in dealing with the greater problem of alcohol, we have laid down principles that deal with the problem of tobacco.

I. HISTORICAL CONSIDERATIONS

It will be noted in a review of the historical data in the appendix that the movement toward an abstinence requirement had its first official recognition at the Synod of 1836, and that this concern gathered momentum in the years following. It began as opposition to the "traffic" in alcoholic beverages, apparently meaning the gainful employment in selling or profiting by the sale of these, and to the best of our knowledge Synod did not specifically condemn personal **use** of such products until an action in 1878.1 Of particular interest is Synod's conviction represented in Resolution 3 of the Committee report in 1841 which stated, "That in the temperance reform we depend wholly upon the Spirit of God for success, and regard the gospel of Jesus Christ as the only efficient means of permanently removing the evil." But along with this conviction there was the growing sense that the Church was to be a leader in social reform. Glasgow quotes the Synod of 1853 as saying, "The Church of Christ is a divinely instituted association, organized, not only for the conversion of

sinners, and sanctification of saints, but for the reformation of society; and as a reformatory association, she should be in advance of the world in all reformatory movements."

Your committee agrees that as the Church obeys its Lord, and proclaims the responsibility of all men to love and obey the one True God, she thus "is in advance of the world in all reformatory movements," in that sense. She is constantly to call men and nations and all human institutions to fear God and to obey His commandments. However, the means the Church employs to do this is of critical concern. For while the Church may support the institutions of the home and the state in their right to establish regulations for the good of society which may go beyond the specific commandments of the Word of God, she herself must carefully confess, declare, and require only that which is commanded, or by good and necessary consequence, implied, in the Word of God. Our subordinate standards are very clear on this point.**2**

In 1853, the Church's concern took the form of supporting governmental action toward prohibition, and specifically in heartily approving the "principles involved in the commonly called Maine Liquor Law, viz: the right and the duty of civil government to wholly prohibit the sale of intoxicating drinks **except for medicinal, chemical, mechanical, and sacramental purposes."** (underlining ours) The exclusions in this Maine Law show that the Church was not ready to exclude the use of alcoholic wine in the Lord's Supper. In the years that followed, however, there were progressive restrictions and qualifications laid down in Synod's actions. In 1882, at the court that might be called the "Temperance Synod," the "use" is specifically testified against, sessions are encouraged to exercise discipline against those not abiding by the principle of abstinence, temperance pledges are suggested, and the statement made that "the time has come when our Church should...(incorporate) into her written Testimony an article forever prohibiting the manufacture, sale and use of intoxicating liquors as a beverage." At that Synod, the sacramental use of alcoholic beverage was recommended against, but not absolutely prohibited. In 1883, Synod formulated the present Chapter XXII 6, and Error 9, and these were ordered sent down in overture.

In our study of the history of this movement, and of Synod's actions, your committee has not discovered evidence of careful exegetical consideration or debate. Our data is not complete, and it seems incredible that the Church should take such a sweeping stand without such careful study, but we have not found it.

In later Church history, the issue was brought before Synod by J. G. Vos in 1936, and Synod answered him in support of the present position. In 1962, by request of the Temperance Committee, Synod appointed a committee of seven members "to make a Scriptural study of teachings on the subject with a view to enlarging the statement in our Testimony." In 1964, Rex Downie presented a long paper to the Broomall session which called in question the validity of Chapter XXII 6 and Error 9, and it was

transferred to New York Presbytery. A two-member committee drew up an answer, which Presbytery declined to adopt, voting to refer both Mr. Downie's paper and the committee answer to Synod's special committee. In 1968 the special committee gave a comprehensive report,**3** in 1969 supplemented this, and printed a Minority report also.**4** In 1970, a series of debating procedures and recommendations groupings was presented to Synod for study during the year,**5** along with its report.**6.**

1 Minutes of Synod of 1878, Temperance Committee Report
2 Confession of Faith, I, 16 and XX, 2; **Testimony, XXII, 4 and XXXIII, 1,2**
3 1968 Minutes of Synod, Pages 177-185
4 1969 Minutes of Synod Pages 180-184
5 1970 Minutes of Synod, Pages 138-142
6 1970 Minutes of Synod, Page 102

II. ANALYSIS OF MAJORITY AND MINORITY REPORTS

(See 1968 **Minutes,** P. 177-185 and 1969 **Minutes,** P. 180-184)

Where the Reports Agree:

1. The reports agree to the effect that "from the words translated 'wine' and the use of significant verbs, in Scripture, it is not possible to conclude that the use of fermented wine is forbidden in the Bible." (Majority, p. 180,181)

2. The reports agree that drunkenness is uniformly condemned in Scripture.

3. The reports agree that the Church has a proper duty to warn her members of the hazards or dangers in the use of alcohol and tobacco.

4. The reports agree that some change is necessary in the Testimony.

5. The reports agree that Ordination Question 8 should be retained.

Where the Reports Disagree:

1. The Majority report does attempt to show from Scripture that total abstinence is required. The Minority report holds "that the Scriptures do not condemn the use of alcohol" per se. (1969 **Minutes**, Page 182)

2. The Majority report recommends that our Church reaffirm Chapter 22, Section 6, of the Testimony, with a revision of Scripture proofs. (It also offers a revision of the paragraph at Synod's discretion). The Minority report recommends a revised text of Chapter 22, Section 6, with Scripture proofs.

Your committee would reaffirm the first four areas of agreement, above. However, we would disagree with Agreement Point 5, feeling that Ordination Question 8 should **not** be retained.

III. COMMITTEE'S POSITION WITH SUPPORTING REASONS

Two Biblical approaches are taken by the Majority report in its

attempt to support the idea of the requirement of total abstinence for every believer. One, parallels are drawn between the Levitical priesthood, where abstinence was required in the exercise of the priestly office, and New Testament believers, who constitute a "holy priesthood" in Jesus Christ. Two, Acts 15 is cited as recording an example to the Church today of corporate action requiring abstinence in matters not strictly forbidden by God.

A. The Levitical Priesthood Argument.

1. The prohibitions placed on the priests were limited. In Leviticus 10:9 the law states, "Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation..." Aaron and his sons were not forbidden to drink wine or strong drink at all times, but only when they were to enter the tabernacle. Though they exercised their office only at specified times, they were priests always, yet were not to abstain always. How, then, can this prove that New Testament believers are forbidden at all times to drink wine or strong drink?

2. The Majority report, in dealing with this supposed analogy, quotes Exodus 19:5,6. In this text the Lord spoke to the Old Testament covenant people and told them that they should be unto Him "a kingdom of priests, and an holy nation." And it properly states that "this office is continued in the Christian Church," as is proved in I Peter 2:5,9. But if the New Testament priesthood is a continuation of that general priesthood that belonged to the ordinary Hebrew member in the Old Testament, it cannot be a continuation of that special priesthood that belonged only to the Levites. The author of Hebrews goes to great pains to show us that the true New Testament counterpart to the Levitical priesthood is the high-priestly office of our Lord Jesus Christ. (See especially Hebrews 7:4-8:6). Old Testament believers as well as New Testament believers are called a "kingdom of priests," yet Old Testament believers were not forbidden wine or strong drink. The analogy does not appear to hold up.

B. The Acts 15 Argument

Your committee acknowledges that the Jerusalem Council gives us clear precedents for Presbyterian Church government and for the corporate witness of the whole church under the guidance of the Holy Spirit. As the Majority report states, "Faced with the possibility of division in the Church, the apostles and elders did not hesitate to 'lay a burden of necessary things' upon the churches to preserve the essential unity of the body."

However, we would observe, **1.** That these prohibitions of certain material things were temporary restrictions placed on the church, as is evidenced by Paul's remarks in I Cor. 8 and Romans 14. It was not binding in all places and at all times without limit. **2.** That no absolute or universal prohibition of the use of any material thing was required by this Synod. Not all meat was put under the ban, because not all meat was

offered to idols. **3.** That the apostolic authority, though shared with the elders on this occasion, nevertheless was a real factor at this council, and this apostolic authority is not now available to the Church, **except in the Scriptures.4.** The canon of Scripture was not yet complete, requiring the guidance of the Church in ways beyond the content of Scripture. Today there is no such limitation. The Bible is complete, the only infallible rule of faith and life.

To conclude that the Jerusalem Council provides the Church with authority to go beyond the Bible and keep from its membership and from the ordinances of Christ any person not willing totally to abstain from alcoholic beverages appears to us to bypass the previous four problems of interpretation, and also calls in question several positions already taken by the Church in our subordinate standards.

Our Confession of Faith states that "all Synods and councils since the apostles' times, whether general or particular, may err" and that "they are not to be made the rule of faith or practice" (I, iv). The power of Synods and councils is "ministerially to determine controversies of faith, and cases of conscience" and "to set down rules and directions for the better ordering of the public worship of God, and government of His Church...etc." (XXXI, iii). But "God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men which are in any thing contrary to His Word, or beside it, if matters of faith or worship. So that to believe such doctrines, or to obey such commandments out of conscience, is to betray true liberty of conscience" (XX,ii). Such extra-Biblical legislation is not needed today, since "the whole counsel of God, concerning all things necessary for His own glory, man's salvation, faith, and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture; unto which nothing at any time is to be added" (I, vi). Does not a constitution rule requiring total abstinence violate our confession at all of these points?

C. General Scriptural Teaching

The Majority report, after asserting that the words in Scripture for wine, and the verbs respecting drinking, do not prove the case for total abstinence, yet cites Scripture proof texts for the Testimony as if they did. For example, Proverbs 23:31,32 is cited, even though the prohibition is plainly conditional. The verse prohibits the use of wine "when it is red" etc. Ephesians 5:18, which is cited, forbids drunkenness, but, as the report clearly indicates (P. 180), attempts to make it prove more than this are inconclusive. Habakkuk 2:15,16 does not support total abstinence, but condemned the wicked act of making another person drunk, in order to look upon his nakedness. Proverbs 20:1 gives a strong warning about the grave danger men face who use alcohol, but while it says that whoever is deceived by it is not wise, yet it does not say that all who use it are deceived.

Four verses in the Pastoral Epistles bear great weight on this matter.

In I Timothy 3:3 and Titus 1:7, where Paul is describing the maturity to be sought in men qualified to be elders, the phrase, "not given to wine" is used. In I Timothy 3:8, where the qualifications of persons sought for the diaconate is set forth, and in Titus 2:3, where aged women are addressed, the phrase, "not given to much wine" is used. Clearly all these verses warn against over-indulgence in wine, but in so doing they imply that a temperate use of wine is not necessarily against the will God, i.e. sinful. Regardless of the arguments that might be sought from other parts of the Bible, regardless of the observations of science on the dangers and the harm of alcoholic beverages to the human body, regardless of the untold misery that the abuse of alcohol has wrought on humanity in all ages, the fact yet remains that in the New Testament Church, total abstinence was not required as a condition for church membership. We might argue that today we have such a terrible rate of drunkenness, such an alcohol-related carnage on the highways, such a destruction of home life, etc, should we not therefore require total abstinence now, even if it wasn't required in the Bible? In answer we would ask, was not drunkenness a great problem, too, in the New Testament age. It was! In the Old Testament age? It was!

The requirement of total abstinence as a condition of church membership today must be recognized to be an extra-Biblical requirement. Some have appealed to Scripture and argued that since drinking endangers human life, it is in violation of the 6th Commandment and therefore prohibited. But if all consumption of alcohol is in violation of the 6th Commandment, did not the Holy Spirit know that, and why then did He not teach the Apostle Paul to prohibit its use totally in the Church? Why did the Holy Spirit permit a measure of sin in its members, elders and deacons?

The passages in Paul's Pastoral Epistles also speak to the question of special requirements for the ordained persons in the Church. Again, is it pleasing to God to make such extra-Biblical requirements, when the Holy Spirit specifically did not command them in the New Testament Church? Your committee believes that we have no Biblical warrant for laying upon ordained office holders any special qualifications not desired by God in all mature believers. Each listed qualification is at some place in Scripture commanded to every believer apart from his holding ecclesiastical office.

Our conclusions are, then, that since Scripture cannot be cited to prove a binding requirement, since the corporate witness of the Church must be bound by the limits of Scripture or a clear application of Scripture, and since the New Testament Church clearly refrained from such an absolute prohibition, the Church in dealing with the problems of alcohol and tobacco must do so in a way short of a binding requirement for Church membership. These conclusions will be reflected in our recommendations at the end of this report.

IV. THE CHURCH'S TEACHING MINISTRY

We realize that it may seem dangerous to the Church to remove

these binding rules. It could seem that this would leave our standards defective in an area of critical need, namely, in dealing with the problem of intemperance. It is the judgment of your committee, however, that this is not the case.

The standards of the Reformed Presbyterian Church describe the ten commandments as "a perfect rule of righteousness" (W.C. XIX,2) It is this perfect rule of righteousness that is carefully expounded in the Larger Catechism. Under the sixth commandment, we find that it is our duty to make a "sober use of meat" and "drink." It is against the sixth commandment to make "an immoderate use of meat" or "drink." And while the Confession insists that God alone is Lord of the conscience, and that He has left it free from all man-made commandments, it also insists that no one has the right "upon pretence of Christian liberty" to "practice any sin, or cherish any lust." What is clear, in other words, is that our subordinate standards do clearly forbid any form of intemperance. And one is not free, under these standards, to abuse the Christian liberty that is given him by the Lord.

But what if someone does abuse this liberty, it may be asked? The answer is that Christ has given to His Church "the ministry...and ordinances of God, for the gathering and perfecting of the saints" (XXV,3). "To these officers" of the Church, "the keys of the kingdom of heaven are committed, by virtue whereof they have power respectively to retain and remit sins," **and** "to shut that kingdom against the impenitent, both by the word and censures; and to open it unto penitent sinners." There is, in plain words, ample provision for the exercise of Church discipline in any actual case of the abuse of Christian liberty. The committee would point out that this would follow the precedent that our Church has set in dealing with other areas in which there are dangers "inherent." (Bk. of G., P. 232) Our Church sees such in "amusements (such) as the dance, card-playing, and the theater" and "moving-picture shows." Indeed, with the emphasis today upon sex, immorality, and violence, the danger is greater than ever before. Yet the Church has held that the Catechisms, and the power of Church discipline, is sufficient to deal with actual cases of abuse of these things.

It is perhaps well to state that your committee has come to feel the force of Dr. J. G. Vos' argument in his work published as "The Separated Life." On Page 32 of that work, Dr. Vos answers those who feel that the Church must have a prohibitory rule in order to safeguard her members. In defending the opposite view, Dr. Vos says: "If it be alleged that this position fails to safeguard the members of the Church against harmful and dangerous habits, we reply that the contrary position dishonors the Holy Spirit, and minimizes His work. Regeneration of the heart, sanctification of the life and enlightenment of the mind and conscience of Christian people by the Holy Spirit are realities, and we for our part believe that they are far more powerful and effective than any man-made rules and regulations devised to supplement the Word of God." Our Testimony

speaks of a powerful work of the Holy Spirit in the heart of the believer that "no power or argument, no persuasion of love or of terror" etc. can equal. It declares that "He makes effective the Word and the ordinances" and that by His working "the Church will be preserved, increased, purified, and at last made perfectly holy" (Testimony VIII,3,5). It is the Holy Spirit who renews the believer "in the whole man" so that "graces are exercised and strengthened" (Testimony XVII,3) "so that sanctified persons do more and more die unto sin and live unto righteousness." And since there is this "constant efficacy of the Holy Ghost's influence upon the soul" (XVIII,4) we do not fear that our Church will be harmed by the absence of a rule that is, we believe, additional to the requirement of God.

The committee, during last Synod, met, at Synod's direction, with Professor Adam Loughbridge. Professor Loughbridge's testimony was that, thought the Irish Covenanter Church has never had a rule requiring total abstinence, yet, because of the very facts and principles stated above, it has never had a greater problem with intemperance than our own Church. The Holy Spirit does apply the Word of God in such a way that Irish Covenanters choose to be temperate.

We would therefore point the Synod to a more excellent way. This would be the way of careful teaching of the principles of the Word so well set forth in our standards. We would thus encourage our people to avoid the simplistic approach to ethical problems so common in evangelical circles today. The danger is that people feel that all is well if they can merely say that they do not do a few things that are on the prescribed list. Rather will our people begin to think more deeply, in terms of the penetrating application of the terms of these all encompassing principles. And most important of all, each man will not only **be,** but will feel himself to be, under the direct Lordship of Christ alone. He will not do what he does merely because this is a church rule. But he will do it because the Church has taught him to think out his responsibility in terms of the universal principles of Biblical ethics.

Recommendations:

A. That the following be substituted for the present text of Chapter XXII, Section 6: "Mutual help in a holy life and maintenance of the truth being one design of Church fellowship, that a testimony be borne against sin and all temptations thereto, the followers of Christ must be temperate in all things, and must not be a stumblingblock to others." Galatians 6:2; I Timothy 5:20; I Corinthians 9:25; I Corinthians 6:12; Proverbs 25:16,27; Ephesians 5:18; Proverbs 23:20,21; I Corinthians 8:12,13; Romans 14:21-23.

B. That the following be substituted for Error 9 (P. 191): "That any intemperate use of material things in consistent with Christian duty and fellowship."

C. That in the Book of Church Government, Chap. II, Para. 3, line 9, the words "to abstain from the manufacture, sale or use of intoxicating liquor as a beverage" be deleted, and the following words adopted to

replace them: "to be temperate in all things, to avoid placing a stumblingblock before others,".

D. That in the Book of Church Government, Chap. II, Para. 9, line 6, (P. 232) the words "dangers inherent in such amusements as the dance, card-playing, and the theater, including indiscriminate attendance on moving picture shows." be deleted, and the following words adopted to replace them: "dangers involved in the use of any material substance to which persons may become addicted, and in such amusements as dancing, card-playing, the theatre, cinema, and television."

E. That in the Queries for Ordination, Installation, and Licensure, No. 8, Page 336, the words "to abstain from alcoholic beverages and habit-forming narcotics," be deleted, to be replaced by: "to be temperate in all things,".

F. That the Constitutional changes adopted by Synod be sent down in overture to the sessions.

G. That the committee be dismissed.

Francis Buck, M. D.
Donald Weilersbacher
G. I. Williamson
J. Paul McCracken, Chr.
(not signing, Darrell Parnell,
who prepared a Minority Report)

MINORITY REPORT OF THE COMMITTEE ON THE SCRIPTURAL TEACHING ON ALCOHOL AND TOBACCO

I. Remarks on Historical Considerations

In the treatment of the historical considerations of this committee several things should be emphasized from appendix B.

1. That while no evidence of careful exegetical consideration or debate was discovered to support the actions taken by the early Synods of the church, the Synod of 1841 stated in no uncertain terms that the church "...had always held as a term of communion that 'the Scriptures of the Old and New Testaments are the only rule of faith and manners,' this latter clause was directed to be inserted in its proper place in the first term of communion." This Synod must have been convinced that the resolutions it passed concerning "trafficing" in alcohol were based upon Scripture.

2. The early Synods quoted:

a. did legislate in an area which today we would interpret as being one of individual conscience

b. evidenced no sense of compromise of Scripture in their legislation.

c. legislated only in the **limited sense** of the things mentioned and for the uses mentioned.

II. **Minority Position with Supporting Reasons.**

A. The Levitical Priesthood Argument.

This argument is well stated and supported in the Majority report (1968 Minutes p. 182.) It is ably criticized in the Majority report (1971 Digest p. 61). It is the purpose here to humbly propose that as stated in 1968, "...there is a call to a greater holiness in the New Testament priesthood..." but quite consistent with Leviticus 10:9.

Leviticus 10:9 says: "do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die:..." Why would they die? Because they would have defiled the tabernacle, otherwise called the "temple of the Lord" in I Samuel 1:9 and 3:3, or the "sanctuary" in Exodus 25:8. Defiling of the tabernacle was punishable by, to mention but one, death. (Lev. 15:31, Ezekiel 5:11.) Furthermore, what was the immediate significance of the tabernacle? Exodus 25:8 and 29:42-46 indicate that it was the dwelling place of the Lord and that "...there I will meet with the children of Israel..." Exodus 29:43. While the Israelites had the tabernacle and subsequently the temple among them they had no need of asking whether the Lord was among them or not.

The argument should be plain without laboring it any longer. Where is the tabernacle or temple of the Lord today? Just as the Old Testament tabernacle was the figure of God's dwelling place, that "...greater and more perfect tabernacle..." (Hebrews 9:11), so today the bodies of believers, the temple of the Holy Spirit, God's dwelling place among us, is that same figure of the heavenly tabernacle. It is not a case with us of entering or not entering the tabernacle, His dwelling place is within us whether we like it or not. Just as sure as Christ ascended into heaven and sits at the right hand of God the Father, God dwells in us. Dare we defile His dwelling place? "Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die."

B. The Acts 15 Argument

It is not apparent that the statement in Acts 15:20 and repeated in Acts 15:29 was temporary and therefore not binding today even in the light of I Cor. 8 and Romans 14. Paul expresses and elders at Jerusalem would undoubtedly claim, "but take heed lest by any means this liberty of yours become a stumblingblock to them that are weak." (I Cor. 8:9.) Yes, as believers we have that freedom but, at the same time, there are some things we are bound not to do for the above reason.

Paul says no less in I Cor. 9:19-25. "For though I am free from all men, yet have I made myself a slave to all, that I might win the more..." (New A.S.V.)

Acts 15:20 and 15:29 are rendered as follows also in the New American Standard Version:

Acts 15:20 "...that they abstain from things contaminated by idols..." A marginal note gives the literal translation as "the pollution of" idols.

Acts 15:29 "...that you abstain from things sacrificed to idols..."

Note clearly that the intent here is not the idolotrous use of things but the use of things offered to idols. Beverage alcohol is such a thing. To name but two, it is first offered to the idol of deception. Dare the distributors tell the whole story? It is secondly offered hand in hand with deception to the idol of greed. To tell the whole story could mean a cut in profit.

The prohibition was limited to specific **circumstances** but not to specific things. It would therefore be perpetual and binding. Whenever and in whatever form "things offered to idols" crop up, they are the things from which we must necessarily abstain.

C. A Note on "General Scriptural Teaching"

Reference is made to the Majority report of 1971 part C .

To quote that 1971 report: "The Majority report (1968), after asserting that the words in Scripture for wine, and the verbs respecting drinking, do not prove the case for total abstinence, yet cites Scripture proof texts for the testimony as if they did."

It is interesting to note that the majority report (1971) after asserting that "...from the words translated 'wine,' and the use of significant verbs, in Scripture, it is not possible to conclude that the use of fermented wine is forbidden..." yet cites proof texts, namely I Timothy 3:3 and Titus 1:7, as if it were fermented wine. Enough said?

D. Concerning Queries for Ordination of Officers

The requirement that Officers of the church be total abstainers from alcohol (and tobacco) is consistent with Scripture for the reasons stated above in paragraphs A and B.

Particular emphasis should again be drawn, though, to I Cor. 9:19-23 and especially I Cor. 9:27.

Additional note is made of Prov. 31:4, 5 with Rev. 1:4-6. Kings are not to drink "lest they drink, and forget the law, and pervert the judgement of any of the afflicted." (Prov. 31:5). According to the Scriptural law and order of the church, are the officers of the church in any less a position than the kings spoken of here? It is specifically stated in Rev. 1:6 that Jesus Christ "...hath made us kings and priests unto God and His Father."

Under any circumstances, then, the requirement that officers of the church abstain from alcohol should be retained.

Recommendations:

1. A. We recommend that we reaffirm Chapter 22, Section 6 of our Testimony, and that we submit the following proof texts to be sent down in overture: Prov. 23:31, 32; Eph. 5:18; Titus 2:12; I Peter 2:11-12; Prov. 20:1; Romans 14:1-15:6; I Cor. 6:12-20; Acts 15:28,29; Acts 16:4,5; Gen. 4:9-11; Hab. 2:15-16; Exodus 20:13.

1. B. Alternate statement as a substitute for 1.A.

That Chapter 22:6 be revised as follows: The Christian Church is a

corporate body, a covenant community marked not by an individualism but a loving concern for the brethren and a mutual help in holy living. The objectives of the behavior of her members are the glory of God, the welfare of the brethren, and the salvation of all men. The corporate fellowship of the church is to develop a discerning individual conscience sensitive to the glory of God, the principles of Scripture and the needs of the brethren. This appeal to the individual conscience comes by way of the Church. The corporate body may through her courts covenant to abstain from practices destructive to the individual in his capacity as the image bearer of God.

Proof Texts: 1 Peter 2:8,9,11,12; I Cor. 12:12-27; Eph. 4:11-12; I Cor. 6:12-20; I Cor. 8:1-13; Rom. 14:1-5,14; Acts 15:19, 20, 28, 29.

2. That we retain Section 8 in our Queries for Ordination of Officers, which requires that they shall be total abstainers from alcohol and tobacco.

3. That from the pulpit, and through the education programs of the church, our members be continually warned of the hazards of using alcohol, tobacco and drugs.

4. That Synod return Mr. Downie's paper, together with a report of this committee.

5. That expenses of this committee be paid from the Miscellaneous Fund.

6. That this committee be dismissed as having fulfulled its duties.

Respectfully submitted,
Darrell R. Parnell

ALCOHOL AND TOBACCO COMMITTEE

APPENDIX A: BIBLIOGRAPHY OF ADDITIONAL MATERIALS CONSIDERED BY THE COMMITTEE

(COPIES OF EACH FILED TEMPORARILY WITH THE CLERK OF SYNOD FOR REFERENCE BY MEMBERS OF SYNOD)

Downie, Rex, **An Examination of the Scriptural and Historical Origins of Section Six, Chapter Twenty-Two of the Declaration and Testimony. . .** (Paper to Broomall Session, 1964)

Maisel, Albert Q., **Alcohol and Your Brain** (The Reader's Digest Association, Pleasantville, N.Y. June 1970)

McBurney, Kenneth, **Inclusion of a Statement on Beverage Alcohol in the Declaration and Testimony of the Reformed Presbyterian Church of North America** (Seminary Historical Paper, 1959)

McClintock and Strong, Cyclopaedia of Biblical, Theological and Ecclesiastical Literature, **Articles,** (Baker, Grand Rapids, 1970) Vol. 10, Pages 244-249 and Pages 1010-1017

More, Robt., Jr., **Total Abstinence — Biblical or Not?** (Paper to Synod's Committee 1970)

More, Robt., Jr., **Napho** (Paper to Synod's Committee 1971)

Murray, John, **The Weak and the Strong,** (Westminster Theological Journal, Vol. XII, No. 2, May 1950, Pages 136-153)

New York Presbytery, **Committee Report** (Response to Paper No. 1 from Broomall originating with Rex Downie, 1964 . . . this report was **not** adopted by Presbytery, but referred to Synod with Paper No. 1)

R. H. (Author's Initials) **The Sacramental Wine** (Reformed Presbyterian and Covenanter Publication, 1875, Vol. XIII Feb.-June Issues)

Also: **Committee Summary** of this

Synod Action (1938) **Response to J. G. Vos' Paper** (Minutes of Synod, 1938, Page 94)

Vos, J. G., **The Separated Life** (Great Commission Publications)

Vos, J. G., **Letter to the Ministers of the Covenanter Church** (Manchoukuo 1939)

Van Kirk, W., **An Exegesis of God's Word on Wine, Strong Drink, and Reform** (Pelham Manor, N. Y. 1901)

Also: **Committee Summary** of this

Weeks, Noel, **Response** (to Robt. More, Jr.'s paper 1970)

APPENDIX B:

AN HISTORICAL STUDY ON THE MOVING OF THE COVENANTER CHURCH TO A POSITION OF TOTAL ABSTINENCE REQUIRED OF ALL MEMBERS

Darrell Parnell

Reference: **History of the Reformed Presbyterian Church in America** by W. Melancthon Glasgow, copyright 1888. Items of organic history in the book begin with 1743 and extend through 1887.

The following are quotes taken in their entirety from the above mentioned reference. There is no scriptural justification given in the book and no papers to refer to, just these statements as end results and actions of the Synod.

Synod of 1836: The first mention of abstinence in the account. It says: "It was also resolved, 'That we recommend to our people, totally to abstain from traffic in ardent spirits.' "

Synod of 1840: "A resolution was again presented to prohibit the traffic in ardent spirits or intoxicating liquors by members of the Church."

Synod of 1841: "The subject of the traffic in intoxicating liquors had often been a matter of consideration by Synod, and, against this sinful and nefarious business the Synod had taken only too mild measures. As the subject had been fully investigated, and the destructive employment fully exhibited by Committees previously appointed, the Synod was now prepared to adopt the following preamble and resolution:

Whereas, The traffic in ardent spirits for luxurious purposes and as a beverage has been a fruitful source of scandal and crime; therefore resolved,

1. That members of this church be and hereby are prohibited from engaging in or continuing in this traffic; and

2. That wherever there are individuals employed in this traffic, sessions are hereby directed to deal with them immediately in such a way that this evil may be removed from the church in the best and speediest manner."

It is interesting to note that at the same time as these resolutions were adopted the church noted that as it "... had always held as a term of communion that 'the Scriptures of the Old and New Testaments are the only rule of faith and manners,' this latter clause was directed to be inserted in its proper place in the first term of communion." This Synod must, then, have been convinced that the resolutions just passed were at least consistent with scripture.

No further mention of abstinence is made until 1853 as referenced below. However, in the time between 1841 and 1853, the state of Maine became the first to enact a statewide prohibition law as the Encyclopedia Americana puts it, on "... a prohibition wave (which) swept over the Northern states about the middle of the 19th century..." This law was passed in 1846 with a more stringent one following in 1851.

Synod of 1853: "The special Committee to which was referred the subject of civil legislation against the traffic in ardent spirits, reported the following which was adopted by Synod:

The Church of Christ is a divinely instituted association, organized, not only for the conversion of sinners and sanctification of saints, but for the reformation of society; and as a reformatory association, she should be in advance of the world in all reformatory movements. In the temperance reform we would not only be active, but until the object of that reform is accomplished, would use all means in our power to give a proper direction to the efforts put forth by others. We would not close our eyes to the fact that the tide of intemperance, now flooding this land, is truly alarming, calling not only for mourning and commiseration, but for greater activity on the part of the Church to stem that torrent that the appalling amount of crime and misery, consequent upon the use of intoxicating drinks, may be speedily diminished, and the evil wholly removed.

The principles involved in the law of the Church, and particulary set forth in the action of this Synod in 1841, should be carried out in civil legislation so as to forbid, and wholly prevent, the traffic in intoxicating drinks as beverages. Civil government is intended, among other objects, to protect the people against the wrongs inflicted by venders of ardent spirits. This can be done effectively only by utterly prohibiting the traffic. Therefore,

Resolved, 1. That we hail with joy the efforts that have been made

recently in several of the States to suppress entirely the traffic in intoxicating drinks, and we earnestly hope that the work may go on until there be no place where license will be given, or protection of law afforded to that traffic, so wicked and so ruinous in its consequences,

Resolved, 2. That this Synod gives its hearty approbation to the principles involved in the law commonly called the Maine Liquor Law, viz: the right and the duty of civil government to wholly prohibit the sale of intoxicating drinks except for medicinal, chemical, mechanical, and sacramental purposes.

Resolved, 3. That in the temperance reform we depend wholly upon the Spirit of God for success, and regard the gospel of Jesus Christ as the only efficient means of permanently removing the evil."

It is interesting to note here that the same Synod officially condemned Popery and Slavery as "...two great evils which must be removed from the world before the state of society can be healthy." Evidently the Synod did not believe that it was emulating the Pope by making this pronouncement in the area of conscience. 1863: "The National Reform Association, organized with the hearty support and indorsement of the Reformed Presbyterian Church, in 1863, has for its object 'the maintenance of the existing Christian features in the American government; the promotion of needed reforms in the action of the government touching the Sabbath, the institution of the family, the religious element in education, the oath, and public morality as affected by the liquor traffic, and other kindred evils;..."

Synod of 1882: "From the following resolutions it will be seen that this is a temperance church:

1. Resolved, That we unite in sincere thanksgiving to God for the firm hold the cause of Temperance has taken in the public conscience, for the able instrumentalities that are raised up in its advocacy, and for its marked progress in the Church and throughout the Nation.

2. Resolved, That we hereby lift up an uncompromising testimony against the use, manufacture or sale of intoxicating liquors, including beer, ale, wine and hard cider, as a beverage; against the renting of property for the manufacture or sale of intoxicating liquors; against the selling the fruits of the earth for the purpose of being manufactured into intoxicating drinks; and against giving countenance in any way to the nefarious traffic or use.

3. Resolved, That the ministers, officers and members of the Church be enjoined to take a public stand in the present Temperance movement, and openly wage, in all legitimate ways, an unceasing warfare against the atrocious liquor business and the pernicious evils of intemperance.

4. Resolved, That the sessions see to it that members of the Church act consistently with her public position on the Temperance question, and that the discipline of the Church be rigidly applied in all cases where the law of the Church in this regard is violated.

5. Resolved, That the Sabbath Schools make Temperance a part of their instruction; and that teachers and scholars be urged to pledge themselves to total abstinence from intoxicating liquors, and to earnest work in the Temperance cause.

6. Resolved, That Synod reiterate its former recommendation against the use of intoxicating wine in the Lord's supper.

7. Resolved, That we rejoice at the progress of legal Prohibition in our country; and that we put forth every effort, consistent with our position as a Church, to secure an amendment to the United States Constitution, and also to the Constitutions of the different states, forbidding the importation, manufacture and sale of intoxicating liquors as a beverage.

8. Resolved, That the time has come when our Church should take an advanced step in the temperance cause by incorporating in her written Testimony an article forever prohibiting the manufacture, sale and use of intoxicating liquors as a beverage.

9. Resolved, That this Synod express its hearty approval of the action of the legislature of this State (Ohio) in closing the liquor saloons on the Lord's day.

10. Resolved, That Synod renew, in more emphatic terms, its condemnation of the production, manufacture, sale and use of tobacco, as it is injurious to the best interests of man socially, morally and spiritually; and that Presbyteries be enjoined to refuse licensure to any candidate who is in the habit of indulging in the use thereof."

Synod of 1885: The following resolutions on Temperance were adopted:

1. We urge all our people to recognize the importance of the temperance cause, and its claim on their active and earnest support. That our presbyteries be enjoined to hold temperance institutes or conventions, for the discussion and advocacy of this cause. That sessions be urged to give practical force to the recently adopted article on temperance, in admitting members, and faithfully to enforce the discipline of the church, in all cases where the law is violated.

2. We denounce the whole license system, as wrong in principles and most pernicious in practice—involving the nation in that guilt and shame of the liquor traffic to which it gives its consent, as ineffectual for the restraint or suppression of the evil, and an utter violation of the high trust God has committed to civil government as His ordinance.

3. Support of political parties that favor or ignore this nefarious business, or even incorporation with the government, is inconsistent with fidelity to Christ, and involves those who continue in such alliance in the guilt and ignominy of the liquor traffic.

4. That it is our duty as a Church to give all scriptural measures, moral, political or legislative, for the suppression of this traffic, all that support and advocacy which is consistent with our position of political dissent; and especially that our women be encouraged to co-operate with the W. C. T. U. in its noble work of faith and labor of love.

5. We re-affirm the former actions of this court, enjoining sessions as far as possible, to use only unintoxicating wine in the administration of the Lord's Supper."

PRELIMINARY STUDY OF COMPARISON OF SUBORDINATE STANDARDS

MODIFICATIONS OR EXPLANATIONS OF THE WESTMINSTER CONFESSION OF FAITH: as appear in the subordinate standards of the Bible Presbyterian, Orthodox Presbyterian, Reformed Presbyterian (Covenanter), and Reformed Presbyterian (Evangelical Synod) Churches.

Ch. VII "Of God's Covenant with Man" & Ch. VIII "Of Christ the Mediator"

A. Ch. VII, paragraph III concerns itself with the scope of the atonement and the free offer of the Gospel to sinners: "He freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in Him that they may be saved, and promising to give unto all those that are ordained unto life His Holy Spirit, to make them willing and able to believe."

B. Ch. VIII, paragraph VIII adds "To all those for whom Christ hath purchased redemption, He doth certainly and effectually apply and communicate the same. . ."

C. However, in adopting the Confession the Bible Presbyterian Church declares "its firm and glad belief in the reality and universality of the offer of the Gospel to mankind. We believe that Christ's atonement is sufficient for the sins of all, adapted to all, and is freely offered to all men in the Gospel. We believe that no man will be condemned except upon the ground of his sin." (p. 45 of B. P Const.)

D. The question is, does this statement deny the doctrine of limited atonement?

Ch. X "Of Effectual Calling"

A. Paragraph III concerns itself with the salvation of elect infants.

B. The Bible Presbyterian Church goes beyond the scope of the Confession by saying: "with regard to the salvation of those dying in infancy we do not regard our Confession as teaching or implying that any who die in infancy are lost."

C. Many reformed ministers also believe this; however, it is not a statement that appears as binding on the conscience in the subordinate standards of their respective denominations.

Ch. XX "Of Christian Liberty, and Liberty of Conscience"

A. Paragraph III declares "They who, upon pretence of Christian liberty, do practice and sin, or cherish any lust, do thereby destroy the end of Christian liberty. . ."

1. The Bible Presbyterian, Reformed Presbyterian (Covenanter), and Reformed Presbyterian (Evangelical Synod) Churches have interpreted this as to require total abstinence from alcoholic beverages as a condition of Church membership. The Reformed Presbyterian (Covenanter) Church said so more explicitly in its **Declaration and Testimony** Ch. XXII, paragraph 6 and its **Books of Church Government** Ch. II, paragraph 3.
2. The Orthodox Presbyterian Church requires temperance and disciplines those who are guilty of drunkenness, but does not require total abstinence as a term of membership nor of ordination.

B. Paragraph IV concerns itself with the discipline of those who hold heretical opinions or who practice ungodly living.

1. The B. P., O.P., and R.P.E.S. Churches strike out the phrase "and by the power of the civil magistrate"; which would have given disciplinary power to **both the Church and the State** in such matters.
2. The R.P. (Covenanter) Church also dissents from this statement and gives its own position in Ch. XXIX "Of Civil Government" in its **Declaration and Testimony,** paragraphs 10 and 11.

Ch. XXI "Of Religious Worship, and the Sabbath Day"

A. Paragraph V deals with the various elements of worship. The phrase "singing of Psalms with grace in the heart" is interpreted by the Reformed Presbyterian (Covenanter) Church as pertaining only to those inspired songs of praise which are contained in the Book of Psalms.

B. The Bible Presbyterian, Orthodox Presbyterian, & Reformed Presbyterian (Evangelical Synod) Church all permit the singing of hyms which are not part of the Book of Psalms and these hymns may be accompanied by instrumental music.

Ch. XXIII "Of the Civil Magistrate"

A. Paragraph III deals with the scope and limitations of the power of the State.

B. B.P., O.P. and (I Believe) R.P.E.S. Churches following the changes made by the Presbyterian Church in America in 1788 have rewritten this chapter. See Hodge, **The Confession of Faith,** p.22.

C. The R.P. (Covenanter) Church also dissents from this paragraph; but not wanting to change an historical document, refers the reader to the **Declaration and Testimony** chapter XXIX "Of Civil Government" and Chapter XXX "Of Christian Citizenship".

Ch. XXIV "Of Marriage and Divorce"

A. Paragraph IV deals with the degrees of consangunity or affinity forbidden in the Word of God.

B. B.P., O.P., & R.P.E.S. Churches have stricken the phrase "The man may not marry any of his wife's kindred nearer in blood than he may of his own; nor the woman of her husband's kindred nearer in blood than of her own."

C. The R.P. (Covenanter) Church also dissents from this statement.

Ch. XXV "Of the Church"

A. Paragraph VI concerns the kingship of Christ over the Church and how the Pope is not in any sense its head.

1. Following the phrase". .nor can the Pope of Rome, in any sense, be head thereof;" the B.P., O.P. and R.P.E.S. Churches have stricken out the phrase "but is that Antichrist, that man of sin, and son of perdition, that exalteth himself, in the Church, against Christ and all that is called God."
2. The R.P. (Covenanter) Church has retained the latter phrase, but seems to follow the interpretation given it by Hodge in **the Confession of Faith,** p. 319.

B. The R.P. (Covenanter) Church also had a reservation concerning this chapter because it did not make mention of the different ecclesiastical officers of the Church. Other reservations along this line had to do with the **Westminister Directory for Worship** and **Westminister Form of Government**, see R.P. Constitution, p. iv.

Ch. XXVIII "Of Baptism"

A. Paragraph III deals with the proper mode of baptism, saying "Dipping of the person into the water is not necessary; but Baptism is rightly administered by pouring or sprinkling water upon the person."

B. The Bible Presbyterian Church interprets the phrase "is not necessary" as to prohibit immerson; making sprinkling or pouring the only valid modes of baptism.

C. The O.P., R.P. (Covenanter), and R.P.E.S. Churches accept immerson as a valid mode, but not the exclusive one.

Ch. XXXI "Of Synods and Councils"

A. Paragraph II deals with the authority of the magistrate to call Synods and Councils.

B. B.P., O.P. and (R.P.E.S.) Churches revise the entire paragraph as per the changes of the Presbyterian Church in America in 1788. See Hodge, **The Confession of Faith,** p. 23.

C. R.P. (Covenanter) Church registers its dissent and refers the reader to its **Declaration and Testimony,** Ch. XXIII, paragraph 4.

Ch. XXXIII "Of the Last Judgment"

A. Paragraph 1 deals with the second coming of Christ.

B. The Bible Presbyterian Church amends the statement by adding a phrase which is inclosed in brackets, and reads as follows: "God hath

appointed a day (which word in Scripture in reference to the last things may represent a period of time including the thousand years following the visible, personal and pre-millenial return of Christ), wherein he will judge the world in righteousness...."

C. Thus the Bible Presbyterian Church requires a definite Pre-Millenial position by all who are ordained, but not necessarily by all of its members.

D. The O.P., R.P. (Covenanter), and R.P.E.S. retain the original statement without amendation.

MODIFICATIONS OF THE WESTMINSTER SHORTER CATECHISM — none!

MODIFICATIONS OF THE WESTMINSTER LARGER CATECHISM:

A. In order to insure eschatological liberty, the Reformed Presbyterian, Evangelical Synod Church has amended the following questions:

1. Q. 86 Change "last day" to "return of Christ."
2. Q. 87 Change "last day" to "last time." Omit "general" before "Resurrection."
3. Q. 88 Omit "immediately" in the question. Make the answer read: "After the resurrection of the just and the unjust shall follow the final judgment of angels and men. That all may watch and pray and be ever ready for the coming of the Lord, the day and hour whereof no man knoweth."
4. Q. 89 Make the question to read, "What shall be done to the wicked when they are judged." Make the answer to read, "when they are judged, the righteous, having been caught up to Christ. . ."

B. The Bible Presbyterian, Orthodox Presbyterian, and Reformed Presbyterian (Covenanter) have made no changes in the Larger Catechism.

Comment: This is a preliminary report. I have had a great deal of difficulty in procuring a full set of the doctrinal standards of the Reformed Presbyterian, Evangelical Synod Church; hence my hesitation on one or two points stated above. We must also take into consideration a comparison of resolutions by the various denominations, other doctrinal standards (as our own **Declaration and Testimony,** etc.), and even the local subordinate standards of the Bible Presbyterian Church. An attempt will be made to do this in a later report. A comparison will also be made of the Books of Church Government by the various denominations.

Respectfully submitted,
Donald Weilersbacher

CONSTITUTION OF THE BOARD OF EDUCATION AND PUBLICATION

The Reformed Presbyterian Church of North America, in recognition of the Scriptural injunction to "Go ye therfore and teach....", has sought to use whatever means were available to communicate the

truth of Christ and to lead her people in a growing love and service of Jesus Christ. To help the Church to meet this obligation, departments of Christian Education and Publication were established.

The 1970 Synod authorized the establishment of a single new board to replace the Board of Christian Education and the Board of Publication, elected fifteen to serve as board members on a three year staggered term basis, and commissioned it to prepare a constitution for its own operations. The following constitution was approved by the 1971 Synod.

CONSTITUTION

I NAME The name of this board shall be the Board of Education and Publication of the Reformed Presbyterian Church of North America.

II FUNCTION

The function of this board shall be to glorify God as a servant of Synod in helping presbyteries and sessions to fulfill their teaching ministries. The board shall be responsible for encouraging, developing, and supervising Christian education projects, church publications, training programs, and denominational conferences; as specified in the by-laws.

III STRUCTURE

1. Membership The Board shall be comprised of 15 members, five of whom are to be elected from the membership of the church by the Synod each year for a three year term. A member who has served two terms in succession will be ineligible for re-election for one year. At least eight of the members should be from the mid-western area of the country.

2. Officers The officers of the Board shall be president, vice-president, secretary, and treasurer, each elected for a one year term at the winter board meeting and eligible to succeed himself in office. Officers are to be chosen from the members of the Board with the exception of the treasurer who need not be a board member.

3. Meetings The Board will convene for two regular meetings annually, one to be held during the winter and one to be held just prior to the meeting of Synod. Eight members shall constitute a quorum for the conducting of business.

4. Departments The Board shall be organized into three departments with each board member being assigned to one department by the president of the Board.

A. Administration The president of the Board shall act as the chairman of this department. The Administration Department shall operate as an Executive Committee to oversee the total function of the Board with special responsibilities in the area of business and finance.

B. Education This department shall concern itself with the teaching ministry of the church operating through the Church School; recommending curriculum materials for all age levels; developing family, adult, youth and children's programs; promoting Bible Study and Prayer.

C. Publication This department shall concern itself with the preparation, publication, and dissemination of literature designed for the life and growth of the church.

Each department shall organize itself into committees according to its assigned functions outlined in the bylaws.

IV FUNDS

The finances of the Board shall be obtained from grants by Synod, investments, special contributions, and the sale of publications. A budget of anticipated receipts and expenditures shall be prepared for the next fiscal year to be presented at the summer board meeting and to the Synod. A financial statement shall be presented by the treasurer at each regular board meeting. The Director of Educational Services shall act as the comptroller, authorizing all regular expenditures. Special expenditures within budget limitations shall be authorized by the Administration Department.

The expenses of the board members and staff in attending board meetings shall be paid from board funds. Synod shall set the salaries of those it elects for this work.

V STAFF

The staff shall consist of a Director of Educational Services, a Director of Publications, an office secretary and such assistants and part-time helpers as may be needed to carry out the directives of the Board.

The Director of Educational Services and the Director of Publications shall hold their offices by the election of Synod every three years. Other employees will be added at the discretion of the Board.

VI FACILITIES

The Board shall maintain offices, equipment, storage, work and display space as may be needed.

VII AMENDMENTS

Amendments to the constitution may be submitted to the Synod by a two-thirds majority of the Board membership after notification has been given in writing to members of the Board at least 30 days prior to the meeting for amendment. The Synod shall have power to change or amend this Constitution at any regular meeting of Synod by a two-thirds vote, or after 2 years notice, by a majority vote.

BYLAWS

To Be Prepared

THE PLACE OF MODERN MUSIC IN THE LIFE OF A CHRISTIAN

It is the purpose of this report to come to some conclusion regarding the place of modern music in the life of a Christian. Of course this necessitates adopting a working definition of the term "modern music." We have taken it in its broadest sense to mean any music which is being written today, and we are including in the term both music proper and the lyrics which may accompany such music.

To state the place of modern music in the life of a Christian is simply

to state a Christian theory of the arts in general with particular application to the field of music. Since the Bible is "the Word of God and the only infallible rule of faith and life," the consideration of relevant Scriptural data is necessary in coming to a conclusion concerning the Christian's relation to modern music.

I. Music As Expression

Music had its origin early in the history of the human race. The first reference to it in Scripture is in Genesis 4:21 where we find that Jubal was the father of such as play on the harp and flute. Probably vocal music had been in existence for some time before the invention of instruments at the time of Jubal.

Music is a very suitable vehicle for the expression of feelings and emotions. The Psalms are used throughout Scripture to express the feelings of God's people toward Himself. The Psalms were not limited to use in worship services. Psalm 149:5 says, "Let them sing for joy upon their beds." And James 5:13 exhorts, "Is any merry, let him sing psalms." The Israelites danced and sang praises to God after the exodus. At the foot of Mt. Sinai the Israelites sang and danced in the idolatrous worship of the golden calf. Even though this was a wrong use of music, it is true that on this occasion music was used to express feelings, idolatrous ones in this case. In the family feasts and religious festivals of Israel we find that the people sang, played on musical instruments and danced.

There can be no question that the Christian is permitted, even commanded to sing the inspired Psalms of the Old Testament in expressing his feelings and emotions about things which happen in the course of the everyday affairs of his life. The contexts surrounding Ephesians 5:19, Colossians 3:16, and James 5:13 indicate that the Psalms are not to be restricted to use in formal worship but may be used to express feelings at other times as well.

II. Modern Music and the Regulative Principle

The question is whether or not the Christian may compose and sing songs other than the inspired Psalms in his day to day affairs. In other words, does the practice of exclusive psalmody extend to the general affairs of everyday life or only to worship situations?

The regulative principle, which is stated in its simplest form, "Whatsoever is not commanded is forbidden," is a principle which applies specifically to our manner of worship and our form of church government. We may not worship God in any way not clearly commanded in His Word, nor may we govern the church in a manner not set forth in Scripture. But we may not say about "the everyday affairs of life" (for want of a better term) that whatever is not commanded is therefore forbidden. For example, there is no explicit command in Scripture to believers that they must be married. Neither is there a command that they must be celibate. Whether or not a certain Christian should marry and whom he should marry are matters which are dependent upon the circumstances involved and the general principles of Scripture relating to marriage. We may say that if a believer marries, he must marry another

believer. In this we have the support of Scripture. But we can produce no passage of Scripture which commands believers to marry. Marriage is not something which is governed by the regulative principle, and therefore we may say that in reference to marriage, what is not forbidden in Scripture is permissable, so long as it is in accord with the general principles of morality we find in Scripture and the explicit statements of Scripture dealing with marriage.

May not the same thing be said in respect to the use of music outside of worship situations? The Psalms are well suited to use in situations other than formal worship, but are we restricted to the exclusive use of Psalms in the day to day affairs of life? The answer from the Biblical data would seem to be in the negative.

Scripture has left us free to compose, sing, play, and enjoy music so long as we keep in mind the principles of the moral law of God. The children of Israel used music in the idolatrous worship of the golden calf at Sinai. The sin involved was not the sin of singing uninspired compositions, but rather the sin of idolatry. It was a breaking of the first and second commandments. It was the idolatry which was condemned on that occasion. The sin involved was not the using of music but the using of it for an illegitimate and immoral purpose. We must conclude that the use of music for legitimate and moral purposes is permissible and actually glorifying to God.

III. Modern music and Common Grace.

Instrumental music had its origin in the non-covenant line of Cain rather than in the covenant line of Seth. This, however, does not in any way indicate that God's covenant people may not make use of or enjoy music, whether instrumental or vocal. Music is part of the manifestation of God's common grace to covenant and non-covenant people alike. We find other things important to the advance of culture and civilization originating in the non-covenant line. The same passage which speaks of the origin of instrumental music (Gen. 4:20-22) speaks also of the origin of shepherding and metallurgy. Certainly these things are legitimate pursuits for believers and unbelievers alike. So must music be also.

IV. Modern Music and the Cultural Mandate.

In Genesis 1:28 we find recorded what has come to be called the **cultural mandate.** Man's responsibility on the earth is not only to populate it with his offspring but also to subdue it. Man is God's vice-gerent here upon this earth. To him has been given dominion over this part of God's creation. He is to govern and make use of the earth as God intends that it be governed and used. Of course the entrance of sin into the human race has made the exercise of man's dominion over the earth much more difficult than it would otherwise have been. But the divine command to subdue the earth is still binding upon man in his fallen condition. To subdue the earth means to bring the forces God has placed in His creation under man's control for the Creator's glory and for man's benefit.

In broad terms, the pursuit of music may be considered an aspect of fulfilling the cultural mandate. Music, or at least the ability to make music, both vocal and instrumental, is something that God has placed in His creation. It is the duty of man to develop this aspect of God's creation for God's glory and secondarily for man's own enjoyment and pleasure.

V. Modern Music and the Glory of God.

In considering whether or not modern music is pleasing and glorifying to God, we must deal in some measure with the motives of those composing or performing the composition in question. The Bible teaches that any human action which does not proceed from a heart of faith in God is not pleasing in God's eyes and is, in fact, sinful, no matter how good it may appear outwardly. "Without faith it is impossible to please him" (Heb. 11:6). "Whatsoever is not of faith is sin" (Rom. 14:23).

The unbeliever, not having faith in Jesus Christ, is not able to please God in anything he does. Every action he performs proceeds from motives which are stimulated by self rather than by faith in God. This means that the unbelieving musician, whether composer or performer, is not able truly to please God with his music. We read in Proverbs 21:4, "...the plowing of the wicked is sin." We might paraphrase it, "The music-making of the unbeliever is sin." The point is not that the unbelieving musician should stop making music any more than that the unbelieving farmer should refrain from plowing his field and planting his crops. The point is that the unbeliever's actions proceed from basically selfish motives rather than God-directed motives, and therefore his works cannot be viewed as spiritually pleasing to God. What the unbelieving musician needs is not to stop making music, but rather to turn to Jesus Christ in faith so that his music will proceed from a proper motive.

The fact that music is a manifestation of the common grace of God and is not sinful in and of itself does not mean that the use of any and all uninspired lyrics is permissible for the Christian in every situation. The lyrics of many popular songs are immoral and openly advocate immorality. The Christian obviously has no business singing or enjoying another's singing of such songs. In some performance situations modern music is combined with suggestive dancing or movements which encourage sinful thoughts and actions on the part of the listeners. Obviously it is morally wrong for a Christian to participate in the production of such music or even to enjoy the performance of it by others. But the fact that unbelievers make use of the art form which we call modern music does not mean that this same art form is off limits to the Christian trying to use it in a God-honoring way.

An illustration from the visual arts may help to make this point clear. A Christian painter may buy his canvas at a store operated by a pagan; he may use the same brands and colors of paints and the same kind of brushes as his pagan neighbor. He may build his painting around the same form as that pagan painter, but the Christian's work is not thereby rendered pagan. His work is Christian so long as it honors God, regardless of what the pagan does, where the materials were bought, etc.

In the field of literature, the novel is a form used by many non-Christian writers to promote their particular world and life view. But the fact that the form is used by non-Christians does not thereby render the form itself sinful and off-limits for the Christians.

The fact that many unbelievers use modern music for purposes which are not God-directed and God-glorifying in no way means that modern music has no place in the life of a Christian any more than the fact that many unbelievers desecrate the ordinance of marriage means that Christians ought to be celibate.

Modern music can have a very proper place in the life of the Christian. It can and should be used to glorify God just as any other legitimate art form.

Recommendations:

1. That this report be received for information, and be printed in full in the Appendix to the Minutes and in The Covenanter Witness.
2. That each presbytery conference be encouraged to include in its program this year some consideration of the place of modern music in the life of a Christian.
3. That this committee be dismissed, and that two members from this committee be added to the committee to evaluate "An Evening in the Psalms."

Respectfully submitted,
J. Melvin Vos, Chr.
Ray Joseph
William Martin
Kenneth McBurney
Robert Copeland
Robert Willson

COMMITTEE TO REVISE THE TERMS OF COMMUNION

The committee has met during the year to consider the changes suggested by the Synod of 1970. We hereby submit the revised Terms and we are proposing that they be entitled: "Terms of Communion" and the "Covenant of Church Membership".

Recommendations;

That these Terms of Membership and Communion be adopted by Synod to replace the "Terms of Communion" and the "Covenant of Church Membership"; and that they be submitted in overture to the Sessions of the Church.

Respectfully submitted,
James D. Carson, Chairman
Roy M. Adams
Joseph M. Caskey
William H. Russell

TERMS OF COMMUNION

1. An acknowledgment that the Scriptures of the Old and New Testaments are the Word of God and the only infallible rule of faith and life.

2. An acknowledgment that the Lord Jesus Christ is the Son of God and the only Redeemer of men; together with a personal acceptance of Him as Saviour and Lord.

3. An acknowledgment that the system of doctrine contained in the Westminster Confession of Faith, the Larger and Shorter Catechisms, and the Testimony of the Reformed Presbyterian Church, is agreeable unto, and founded upon the Scriptures.

4. An acknowledgment that the Scriptures reveal the permanent form of church government and manner of worship and that these are set forth in substance in the Books of Government, Discipline and Worship.

5. An acknowledgment that public covenanting is an ordinance

COVENANT OF CHURCH MEMBERSHIP

1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and life?

2. Do you believe in the one living and true God — Father, Son, and Holy Spirit, as revealed in the Scriptures?

3. Do you confess your guilt and helplessness as a sinner against God; take Jesus Christ as your Saviour as He is offered in the Gospel; own Him as your Lord; and dedicate yourself to His service? Do you covenant with Him that you will endeavor to forsake all sin and conform your life to His teaching and example?

4. Do you believe and accept the Standards of the Reformed Presbyterian Church in North America with respect to Doctrine, Form of Church Government and Manner of Worship, as being agreeable to, and founded upon, the Scriptures?

TERMS OF MEMBERSHIP AND COMMUNION

1. Realizing that we can know God only as He has revealed Himself, we heartily accept the Scriptures of the Old and New Testaments as the Word of God and the only inerrant rule of faith and practice.

2. In dependence upon Divine grace, we believe in the one living and true God — Father, Son and Holy Spirit as revealed in the Scriptures.

3. Acknowledging our guilt and helplessness as sinners against God, we confess Jesus Christ as our Savior as He is offered to us in the Gospel; we accept Him as the Lord in every area of life; we dedicate ourselves to His service.

4. According to our understanding of the Scriptures, we believe the system of doctrine, the presbyterian form of church government, and the manner of worship presented in the Constitution of the Reformed

TERMS OF COMMUNION (cont.)

of God to be observed by churches and by nations; that the obligations of such covenants are perpetual; and that the Covenant entered into in 1871 is binding upon the Reformed Presbyterian Church in North America.

6. An acknowledgment that Jesus Christ is Savior and Lord of men and nations, and that in loyalty and obedience to Him, it is our duty to follow the noble example of the faithful confessors and martyrs of Jesus in their witness for divine truth, and in their sacrifices and labors to establish the Kingdom of God on earth.

By these acknowledgments we hold ourselves bound to live a loyal and obedient life in the service of Jesus Christ, with due subordination in the Lord to the authority of the Synod of the Reformed Presbyterian Church in North America.

COVENANT OF CHURCH MEMBERSHIP (cont.)

5. To the end that you may grow in the Christian life, do you promise that you will diligently read the Bible, engage in secret prayer, keep the Sabbath Day, regularly attend the sanctuary, observe the appointed sacraments and give to the Lord's work as He shall prosper you?

6. Do you purpose to seek first the Kingdom of God and His righteousness in all the relationships of life, faithfully to perform your whole duty as a true servant of Jesus Christ, and seek to win others to Him?

7. Do you make this profession of faith and purpose in the presence of God, in humble reliance upon His grace, as you desire to give your account with joy at the last Great Day?

TERMS OF MEMBERSHIP AND COMMUNION (cont.)

Presbyterian Church of North America are based on and in harmony with the Scriptures.

5. We believe that God deals with His creation by means of covenants; that all institutions should recognize their dependence upon God and acknowledge Him as Lord; and that each individual should love God with his whole heart, soul, strength and mind, and his neighbor as himself. Desiring to respond to His love as shown in the covenant of grace, we covenant with God and the church that, with the help of the Holy Spirit, we will live a life consistent with our profession.

6. Recognizing our responsibility to each other in the church, we promise to support and encourage one another in our Christian life and service and to submit in the Lord to those appointed to rule over us in the church.

(Note: For use as queries, the pronoun "we", wherever it occurs, should be changed to "you" or "do you?")

REPORT TO THE SYNOD OF 1971
COMMITTEE TO SET UP GUIDELINES TO SESSIONS

Dear Fathers and Brethren:

Due to the wide distances geographically between the members of your committee, we have not been able to get together for a meeting. However, from our correspondence and personal meetings (when two of the three could meet and talk at any one time) we have come to a concensus of opinion. It is our opinion that the term "guidelines" is to be understood to mean "general principles" rather than specific rules to be followed.

A problem arose by the introduction of a paper from the College Hill Session to the Synod of 1969 which requested guidelines regarding the use of ministers of other denominations either to conduct or participate in services of worship in Reformed Presbyterian local churches. The paper was submitted to the Judicial Committee. The report is to be found on pages 84 and 85, Minutes of Synod for 1969.

A substitute motion was approved, "That Synod declare that no United Presbyterian ministers be invited to preach in Reformed Presbyterian pulpits unless he is engaged in judicial process officially to remove the Confession of 1967 and the new ordination vows, and to restore a truly Reformed position in creed and vows." But on page 122, Minutes of Synod for 1969, we find that Synod reconsidered this item and adopted another substitute: 'That, pending a more extended study of appropriate guidelines for sessions in filling the pulpits of their congregations sessions be urged to use extreme care in the selection of ordained ministers from other denominations to conduct or participate in public worship services, observing qualification like the following: their congregations."

(a) Public support of the Reformed Faith.

(b) Participation in Reformed Presbyterian worship services by personal choice.

(c) Actions within the courts of his own denomination to oppose apostasy and to develop a scriptural confession."

This substitute also called for the appointment of a committee to report in 1971 on "appropriate guidelines for sessions to use in deciding which ministers from other denominations should be invited to preach to their congregations.

Your committee concluded that item (a) above states the general principle in this report your committee defines its duty as a study of the basic principles involved, and a statement of such principles to serve as guidelines to sessions. As one member of the committee stated in his letter, "Our sessions are supposed to be men of maturity"..."we give them warning but do not need to point out all the fine points. If they fail to heed the warning, then it seems to me Presbytery should deal with the matter." Your committee works on this principle.

Your committee suggests the following guidelines:

1. The responsibility for the spiritual oversight of a congregation of the Lord's Church on earth is a very serious one. (Acts 20:27-30) The Apostle Paul laid down clear guidelines for the elders of Ephesus, both in the description of his own ministry among them and in warning them about the danger of "Fierce wolves" which would come in from without and even from their own midst "men speaking perverse things."

Similar injunctions to faithfulness are found in such passages as I Timothy 4; II Timothy 2; Titus.1; I Thess. 2; I Cor. 2.

2. The same care should be exercised in selecting men of other denominations to proclaim the gospel in Reformed Presbyterian pulpits as we exercise in determining the spiritual and moral fitness of our own leaders. This does not mean determining their adherence to our own distinctive denominational standards as such, but to the great body of teachings concerning the infallible Word of God held by denominations of evangelical and Reformed faith in common.

Clearly, it would be expected that such speakers would not attack the distinctive principles of the Reformed Presbyterian Church of North America when given the privilege of speaking from the pulpits of the Church.

3. Ordinarily it would be expected that those invited to speak would be ordained ministers, or duly licensed theological students, except in special cases. The Church has long recognized the value of hearing special messages explaining the work of approved Christian organizations, such as the National Reform Association. Some of these may be unordained Christians. In such cases it may be advisable to arrange a period of time other than the Sabbath hours set apart for the regular worship services.

Paul Faris
Max Mann
D. Ray Wilcox, Chr.

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Assistant Clerk: Rev. Donald Weilersbacher, 3832 Loma Alta Dr., San Diego, Calif. 92115. Phone 714-582-0867.

TREASURERS OF SYNOD

Synod's Treasurer: Louis D. Hutmire, 7418 Penn Ave., Pittsburgh, Pa. 15208. Office Phone 412-731-1177. Home Phone 412-327-1463.

Women's Synodical Missionary Society: Mrs. Willard Hemphill, 412 30th St., Beaver Falls, Pa. 15010

Reformed Presbyterian Home: Mrs. D. E. McCracken, 119 Lilac Ave., Pittsburgh, Pa. 15229

BOARDS OF SYNOD

BOARD OF CHURCH ERECTION

MEMBERS	Terms Expire
Vincent Rocereto, Rev. John H. Tweed, Clarence Wilson, D.D.S.	1972
Rev. David Patterson, Rev. J. Mel Vos	1973
Harold Faris, Rev. T. R. Hutcheson, Clyde A. Redpath Merlin Wing	1974

Secretary, Clyde A. Redpath, 6901 78th St., Overland Park, Kansas

BOARD OF CORPORATORS OF GENEVA COLLEGE

MEMBERS CHOSEN BY SYNOD	Terms Expire
Herman Horner	1972
John Russell	1973
Rev. E. Clark Copeland, D.D.	1974

MEMBERS CHOSEN BY THE CORPORATORS

W.J.C. George, J. Russell Lathom, Rev. Robert McFarland, John S. Riley	1972
Rev. Roy Blackwood, Ph. D., Rev. Herbert A. Hays, D.D., Rev. Charles Sterrett, Rev. David Armstrong	1973
Rev. James D. Carson, D.D., Rev. K.G. Smith John Wilson, Rev. Paul Martin	1974

MEMBERS CHOSEN BY PRESBYTERIES

Rev. M. W. Martin, Pittsburgh Rev. Bruce C. Stewart, Pacific Coast,	1972
Rev. Wyley Caskey, D.D., Midwest, Edwin McBurney, New York Rev. Waldo Mitchel, D.D., St. Lawrence	1973
Rev. G.M. Robb, D.D., Iowa, Robert Templeton, Ohio-Illinois	1974

President, Rev. James D. Carson, 123 Sycamore Dr., Pittsburgh, Pa. 15237

BOARD OF EVANGELISM

MEMBERS	Terms Expire
Rev. Marion L. McFarland, Rev. Ronald Nickerson Rev. J. Paul McCracken, Thomas Joseph	1972
Dr. William Dill, Rev. Bruce Hemphill, Arlan Ramsey, Rev. Wayne Spear	1973
Joseph Copeland, Max Mann, Rev. Robert	

McFarland, Dean R. Smith 1974
President: Rev. Robert McFarland, 711 Gove St., Quinter, Kansas 67752

BOARD OF FOREIGN MISSIONS

MEMBERS	Terms Expire
Rev. E. R. Hemphill, Rev. R. A. Henning, Mrs. C. F. Millican, Louis D. Hutmire, William Ramsey	1972
George Jackson, Edwin McBurney, Rev. Robert Milliken, Rev. J. Paul McCracken, Rev. R. W. Nickerson	1973
Rev. E. C. Copeland, D.D., Rev. John McMillan William K. Metcalfe, Sc.D., W. W. Weir, Ed.D., LLD., Elizabeth Henderson	1974

Corresponding Secretary: Rev. Robert Henning
Oakdale, Illinois 62268

BOARD OF HOME MISSIONS AND CHURCH EXTENSION

MEMBERS	Terms Expire
Lee Bittner II, John Montini, Mrs. William Lathom, Rev. Robert B. McCracken, Harry Wilson, Rev. Edward Robson	1972
Rev. Joseph M. Caskey, Rev. M. W. Martin, Rev. J. R. Wright, D.D., Rev. A. Wayne Duffield, Rev. Paul M. Martin, Mrs. Charles McKissock	1973
Rev. J. O. Edgar, D.D., Rev. K. S. Edgar, D. D., Louis Hutmire, John S. McIssac, Ph. D., Mrs. Norman Carson, Rev. John H. White	1974

BOARD OF PENSIONS

MEMBERS	Terms Expire
G. M. Robb, D.D., R. Dill, D.V.M., Rev. Robert Morrow	1972
Robert Baird, T. E. Cummings, Rev. S. Ray Blair	1973
Rev. John O. Edgar, D.D., Robert Catloth	1974
J. Ralph Wilson, Fred Cretors	1975

BOARD OF EDUCATION AND PUBLICATION

MEMBERS	Terms Expire
Rev. D. Howard Elliott, D.D., Wendell McBurney, Ph.D., Rev. Marion McFarland, Rev. Harold Harrington Rev. Bruce C. Stewart	1972
J. Donald Birdsall, Rev. S. Ray Blair, Philip Beard, Samuel Wilkey, Paul Wright, M.D.	1973
Rev. Paul E. Faris, Rev. Lester E. Kilpatrick, D.D., John Russell, Rev. John Tweed, Rev. J. Mel Vos	1974

President, Rev. John H. Tweed, 5315 W. 79th Terrace, Prairie Village, Kansas 66208

BOARD OF SUPERINTENDENTS OF THE THEOLOGICAL SEMINARY

MEMBERS	Terms Expire
Rev. K.S. Edgar, D.D., Robert K. McConaughy	1972
Rev. C. C. Brown, D.D., L.H.D., Edwin C. Clark, Ph. D.	1973
Rev. J. D. Carson, D.D., Rev. John O. Edgar, D.D.	1974
Rev. Norman Carson, Ph.D., Darrell Parnell	1975
Rev. J. Renwick Wright, D.D., Stewart M. Lee, Ph. D.	1976
Dale Musselman, Rev. D. Ray Wilcox, D.D.	1977

BOARD OF TRUSTEES OF GENEVA COLLEGE

MEMBERS REPRESENTING THE R.P. CHURCH

	Terms Expire
William K. Metcalfe, Sc. D., Mrs. Robert Park, William Ramsey, Elwood Woods, Rev. J. Renwick Wright, Rev. David Armstrong	1972
Rev. Roy Blackwood, Ph. D., J. L. Coon, D.D.S., Rev. K. S. Edgar, D.D., Ethel Lytle, D. Raymond Park, L.H.D., J. Merrill Robb, Rev. S. Bruce Willson, D.D.	1973
E. Ray Campbell, Rev. D. Howard Elliott, D.D., Robert H. Greenlee, Mrs. Willard E. Hemphill, William O. Martin, M.D., Robert F. Heimburger, M.D. Rev. Donald Felker, Ph.D.	1974

MEMBERS REPRESENTING THE ALUMNI ASSOCIATION

Walter Helsing, M.D.	1972
Mrs. Arthur C. Hoenstine, Sidney L. Lockley	1973
Paul C. Cross, Ph.D., Judge John N. Sawyer	1974

MEMBERS REPRESENTING THE BUSINESSMEN OF BEAVER VALLEY

J. Douglas Brooks	1972
Eugene F. Jannuzi, James Bowers	1973
D. W. Kelso, Atty., Ralph E. Smith	1974

Chairman: J. Merrill Robb, 3001 Fourth Ave., Beaver Falls, Pa. 15010

BOARD OF TRUSTEES OF SYNOD

MEMBERS	Terms Expire
Robert K. McConaughy, Donald Mullinix, Joseph Lamont, Jr.	1972
Louis D. Hutmire, John M. Mitchell, W. J. C. George	1973
H. E. McKelvy, David R. Armstrong, Stewart M. Lee, Ph. D.,	1974

Secretary-Treasurer: Louis D. Hutmire

PERMANENT COMMITTEES OF SYNOD

INTERCHURCH CORRESPONDENCE AND STUDY

MEMBERS	Terms Expire
Rev. John McMillan, Rev. Lester Kilpatrick, D.D. Rev. Harold Harrington	1972
Rev. John H. White, Rev. G. I. Williamson, Rev. Donald Weilersbacher	1973
Elwood Woods, Rev. S. Bruce Willson, D.D., Rev. Bruce C. Stewart	1974

Chairman: Rev. Bruce C. Stewart, 5139 Argus Dr., Los Angeles, Calif. 90041

STEWARDSHIP COMMITTEE

MEMBERS	Terms Expire
Rev. M. W. Martin, Chm., Rev. Joseph M. Caskey, John Wilson, Louis D. Hutmire, Willard Hemphill	12—31—1971
William Long, David Patterson, James Wright, Louis D. Hutmire	12—31—72

TEMPERANCE COMMITTEE

MEMBERS	Terms Expire
Rev. Alvin W. Smith, D.D., R. Paul Wright, M.D.	1972
Stewart M. Lee, Ph.D., F. W. Huston, M. D., Maribel McKelvy, M.D.	1973
J. L. Coon, D.D.S., Rev. Kenneth McBurney	1974

Chairman: Rev. Alvin W. Smith, 313 Garfield Ave., Mars, Pa. 16046

WITNESS COMMITTEE

MEMBERS	Terms Expire
R. M. Adams, Ph. D., Rev. Joseph M. Caskey, William Russell, Ph.D.	1972
David M. Carson, Ph. D., Donald McBurney Ph.D., Rev. Robert Milliken	1973
Rev. Norman M. Carson Ph. D., Charles McBurney, John Schaefer Ph. D.	1974

COORDINATING COMMITTEE OFFICERS 1972

Chairman: Rev. Ralph Joseph
Clerk: Rev. D. Raymond McCracken
Assistant Clerk: Rev. Robert McFarland

TRAVELING FUND AND ABSENCES COMMITTEE

MEMBERS	Terms Expire
Rev. Robert Morrow	1972
Rev. Wayne Duffield	1973

CHRISTIAN GOVERNMENT MOVEMENT
EXECUTIVE COMMITTEE

MEMBERS	**Terms Expire**
Rev. S. Bruce Willson, D.D., Rev. A. Reuben Hartwick, John Schaefer, Ph.D., Rev. Paul D. McCracken	1972
Paul D. Bennett, Rev. David M. Carson, Ph. D., Rev. Frank C. Ramsey, Rev. Melville W. Martin, Louis D. Hutmire	1973
C.R. Fox, W.W. Weir, EdD., Rev. Alvin W. Smith, D.D., Rev. W. H. Venable, Jr., Rev. J. Renwick Wright, D.D.	1974

President: Rev. S. Bruce Willson, 2037 McNary Blvd., Pittsburgh, Pa. 15221

FORM OF BEQUEST

"I do bequeath to the Trustees of the Synod of the Reformed Presbyterian Church of North America the following:

_____

_____

If one wishes he may specify where he desires the bequest to go. In making out a will it is advisable to get legal advice.

ROSTER OF IOWA PRESBYTERY

Moderator	Robert B. McCracken
Clerk	G. M. Robb
Treasurer	Raymond P. Joseph
Young People's Secretaries	Don Wilson, S. Ray Blair
Moderator Ad Interim Commission	S. Ray Blair

LAKE RENO Glenwood, Minnesota 56334 (Rural)
Clerk of Session: Leo Brock, R. F. D., Villard, Minn. 56385 Phone (612) Villard 554-2675
Treasurer: Miss Willa Hogan, 406 E. Minnesota, Glenwood, Minn. 56334
S. S. Supt.: Mrs. Gwenith Elsey, 262 S. W. First Ave., Glenwood, Minn. 56334

MARION South 15th and Grand Ave., Marion, Iowa 52302 Church Phone (319) 377-2146
Pastor: Rev. Robert B. McCracken, 1145 "A" Avenue, Marion, Iowa 52302 Phone (319) 377-0197. Installed 1965.
Clerk of Session: Raymond P. Joseph, Hopkinton, Iowa 52237
Treasurer: Richard F. Myers, 3030 Third Ave., Marion, Iowa 52302
S. S. Supt.: Clayton S. Neagle, 890 S. 15th St., Marion, Iowa 52302

MORNING SUN Morning Sun, Iowa 52640
Clerk of Session: J. Ralph Wilson, R. R. 2, Morning Sun, Iowa 52640 Phone (319) 868-7868
Treasurer: E. H. Hensleigh, R. R. 1, Morning Sun, Iowa 52640
S.S. Supt.: Mrs. David Armstrong, Morning Sun, Iowa 52640

SHARON Morning Sun, Iowa 52640 Church Phone (319) Mediapolis 394-3382
Pastor: Rev. G. M. Robb, D.D., R. R. 2, Morning Sun, Iowa 52640 Phone (319) 868-7719. Installed 1965.
Clerk of Session: T. E. Cummings, R. R. 2, Morning Sun, Iowa 52640
Treasurer: Bruce William Baird, Mediapolis, Iowa 52637
S. S. Supt.: Dr. R. E. Dill, Box 265, Morning Sun, Iowa 52640

WASHINGTON 500 S. Avenue "D", Washington, Iowa 52353
Pastor: Rev. S. Ray Blair, 705 So. Avenue "B", Washington, Iowa 52353 Phone (319) 653-3855. Installed 1957
Clerk of Session: Ralph S. Wilson, R. R. 2, Columbus Junction, Iowa 52738
Treasurer: Mrs. Raymond M. Wilson, R. R. 3, Columbus Junction, Iowa 52738
S. S. Supt.: Mrs. Ralph Howell, R. R. 1, Columbus Junction, Iowa 52738

ROSTER OF MIDWEST PRESBYTERY

Moderator	E. Raymond Hemphill
Clerk	Kenneth A. McBurney
Assistant Clerk	Max Mann
Treasurer	Robert Catloth
Moderator, Ad Interim Commission	D. Howard Elliott

CLARINDA Clarinda, Iowa 51632
Pastor: Herbert A. Hays, D.D., R. R. 3, Clarinda, Iowa 51632. Phone 542-2879. Installed 1969.
Clerk of Session: Leslie McCalla, 823 South 18th Street, Clarinda, Iowa 51632
Treasurer: Mrs. Rudolph Falk, R. R. 4, Clarinda, Iowa 51632.
S. S. Supt.: Kenneth McCalla, R. R. 1, Clarinda, Iowa 51632.

DENISON Denison, Kansas 66419
Pastor: Kenneth A. McBurney, Box 76, Denison, Kansas 66419. Phone 913-935-2435. Installed 1965.
Clerk of Session: Merlin Wing, Route 1, Mayetta, Kansas 66509.
Treasurer: Stewart Robb, Route 1, Mayetta, Kansas 66509.
S. S. Supt.: Stewart Robb, Route 1, Mayetta, Kansas 66509.

ESKRIDGE Eskridge, Kansas 66423
Correspondent: James W. McKnight, R. F. D. 1, Eskridge, Kansas 66423. Phone 913-449-2253.

Clerk of Session: James W. McKnight, R. F. D. 1, Eskridge, Kansas 66423.
Treasurer: Waldo Stevenson, R. F. D. 1, Eskridge, Kansas 66423.

GREELEY 10th Ave. & 15th St., Greeley, Colorado 80631
Pastor: E. Raymond Hemphill, 1505 Tenth Ave., Greeley, Colorado 80631. Phone 303-352-1912. Installed 1968.
Clerk of Session: Edwin R. Keys, 1906 23rd Ave. Ct., Greeley, Colorado 80631.
Treasurer: Neeland B. Siebring, Route 1, Box 70, Kersey, Colorado 80644.
S. S. Supt.: Mrs. Alvin Evans, 3006 W. 12 St. Rd., Greeley, Colorado 80631.

HEBRON Idana, Kansas 67453
Pastor: Luther B. McFarland, Box 40, Idana, Kansas 67453. Phone 632-3027. Installed 1966.
Clerk of Session: Byron McMahan, Route 1, Clay Center, Kansas 67432.
Treasurer: Wilson McMahan, 1733 Berglund, Clay Center, Kansas 67432.
S. S. Supt.: Armour Henderson, Idana, Kansas 67453.

HOT SPRINGS 316 Myrtle Ave., Truth or Consequences, New Mexico 87901
Correspondent: Mrs. R. H. McKelvy, 725 Wyona, Truth or Consequences, New Mexico 87901.
Clerk of Session: A. H. Cunningham, R. P. Home, 2344 Perrysville Ave., Pittsburgh, Pa. 15214.
Treasurer: Mrs. Margaret Trobough, Box 112, Williamsburgh, New Mexico 87942.
S. S. Supt.: Boyd A. White, Box 567, Truth or Consequences, New Mexico 87901.

KANSAS CITY 4400 Wyoming St., Kansas City, Missouri 64111. Phone 816-561-9483.
Pastor: John H. Tweed, 5315 W. 79th Terrace, Prairie Village, Kansas 66208. Phone 913-381-2386. Installed 1965.
Clerk of Session: Dr. R. Paul Wright, 5715 Metcalfe Court, Overland Park, Kansas 66202
Treasurer: Donald Weimer, 2421 W. 49th Terrace, Shawnee Mission, Kansas 66205.
S. S. Supt.: Miss Ruth McKeown, 1100 County Line Road, Blvd. 10, Apt. 20, Kansas City, Kansas 66103.

LAWRENCE W. 23rd Street and Kasold Drive, Lawrence, Kansas 66044
Stated Supply: M. L. McFarland, 2569 Cedarwood Ave., Lawrence, Kansas 66044. Phone 913-842-3842.
Clerk of Session: Dale Curry, Box 107, Winchester, Kansas 66097.
Treasurer: Mrs. Harold E. McKinney, Rt. 3, Lawrence, Kansas 66044.

Coordinator of Christian Education: Robert Catloth, Winchester, Kansas 66097.

MINNEOLA Cor. Locust and Maple Sts., Minneola, Kansas 67865.
Pastor: Paul J. Hindman, 331 So. Main St., Minneola, Kansas 67865. Phone 316-885-4403. Installed 1945.
Clerk of Session: Reed Hindman, R. 1, Minneola, Kansas 67865.
Treasurer: Cloyce J. Beard, Minneola,Kansas 67865.
S. S. Supt.: Bruce McKissick, Minneola, Kansas 67865.

OLATHE 500 E. Loula Street, Olathe, Kansas 66061
Pastor: Cloyd E. Caskey, D.D., 711 S. Mahaffie St., Olathe, Kansas 66061. Phone 913-764-3047. Installed 1967.
Clerk of Session: Chester T. Hutcheson, 325 E. Loula St., Olathe, Kansas 66061
Treasurer: Mrs. Mary Tippin, 550 E. Loula St., Olathe, Kansas 66061.
S. S. Supt.: Fred May, 732 S. Chestnut St., Olathe, Kansas 66061.

PARK CITY 6300 Tarrytown, Wichita, Kansas 67219
Pastor: G. I. Williamson, 6321 Ulysses, Wichita, Kansas 67219. Phone 316-744-1305. Installed 1969.
Clerk of Session: Sam Wilkey, 1936 Mentor, Wichita, Kansas 67213.
Treasurer: Robert Maine, 1336 Stony Point, Wichita, Kansas 67209.
S. S. Supt.: Sam Wilkey, 1936 Mentor, Wichita, Kansas 67213.

QUINTER 8th and Gove Streets, Quinter, Kansas 67752.
Pastor: Robert H. McFarland, 711 Gove St., Quinter, Kansas 67752. Phone 913-754-3406. Installed 1966.
Clerk of Session: Waldo McBurney, Quinter, Kansas 67752
Treasurer: Mrs. Garry Roberts, Quinter, Kansas 67752
S. S. Supt.: Sam Chestnut, Quinter, Kansas 67752.

STERLING Washington and 7th Streets, Sterling, Kansas 67579. Phone 316-278-3507.
Clerk of Session: Louis Wilkey, Sterling, Kansas 67579.
Treasurer: James D. Humphreys, Sterling, Kansas 67579.
S. S. Supt.: Louis Wilkey, Sterling, Kansas 67579.

SUPERIOR-BEULAH 5th and Bloom Sts., Superior Nebraska 68978.
Pastor: R. W. Caskey, D.D., 456 Dakota Street, Superior, Nebraska 68978. Phone 402-879-3167. Installed 1966.
Clerk of Session: Kenneth C. Hurd, 1144 Idaho Street, Superior, Nebraska 68978.
Treasurer: Mrs. Kenneth Hurd, 1144 Idaho Street, Superior, Nebraska 68978.
S. S. Supt.: Mrs. Ronald Fringer, 428 Park, Superior, Nebraska 68978.

TOPEKA 2121 Fairlawn Road, Topeka, Kansas 66614. Phone 913-272-1940.
Pastor: D. Howard Elliott, D.D., 2007 Crest Drive, Topeka, Kansas 66604. Phone 913-272-2554. Installed 1964.
Clerk of Session: Dr. W. A. McElroy, Box 32A, Berryton, Kansas 66409.
Treasurer: Donald C. Fee, 1030 Meadow Lane, Topeka, Kansas 66604.
S. S. Supt.: Vincent L. Rocereto, 1821 Campbell, Topeka, Kansas 66604.
WINCHESTER Winchester, Kansas 66097.
Pastor: J. Melvin Vos, Winchester, Kansas 66097. Phone 913-774-4585. Installed 1970.
Clerk of Session: Donald Gorden, R. R. 3, Valley Falls, Kansas 66088.
Treasurer: Lawrence Gene O'Neill, Winchester, Kansas 66097.
S. S. Supt.: Dr. Robert Keys, Winchester, Kansas 66097.

ALBUQUERQUE MISSION
Missionary: Verd V. Dunn, 5505 Candelaria N. E. , Albuquerque, New Mexico 87110. Phone 505-255-1100.
WESTMINSTER MISSION 8823 Princeton Street, Westminster, Colorado 80030.
Missionary: J. Paul McCracken, 8823 Princeton Street, Westminster, Colorado 80030. Phone 303-427-1352.
Treasurer: Mrs. Arlan Ramsay, 4495 Ottawa Place, Boulder, Colorado 80303.

MINISTERS WITHOUT PASTORATES
Frank E. Allen, D.D., Winchester, Kansas 66097.
M.W. Dougherty, D.D., 125 N. Fourth St., Sterling, Kansas 67579.
Jerry Hayenga, P. O. Box 122, Groveland, California 95321.
T. M. Hutcheson, American Academy, Larnaca, Cyprus.
T. R. Hutcheson, 820 New York Ave., Holton, Kansas 66436.
J. E. McElroy, 330 S. Corona St., Denver, Colorado 80209.
David R. Patterson, Winchester, Kansas 66097. Phone 913-774-2870.
Gene Spear, 9-1 Aza Umenotani, Okamoto, Motoyama Cho, Higashinada Ku, Kobe, Japan.
Harold F. Thompson, 755 S. Alton Way, Apt. 10-C, Denver, Colorado 80222.
Boyd A. White, Box 567, Truth or Consequences, New Mexico 87901.
Paul White, Quinter, Kansas 67752.

ROSTER OF NEW YORK PRESBYTERY

Moderator	Robert A. Milliken
Clerk	H. B. Harrington
Assistant Clerk	E. H. McBurney
Treasurer	E. H. McBurney
Moderator of the Youth and Family Commission	John McMillan

Moderator of the Ad Interim Commission John McMillan

BROOMALL 25 Lawrence Road, Broomall, Pa. 19008 Phone 215-353-1371
Pastor: H. B. Harrington, 27 Lawrence Rd., Broomall, Pa. 19008 Phone 215-356-9442. Installed 1968
Clerk of Session: John Ramsey, R. D. 1, Phoenixville, Pa. 19460
Treasurer: Mrs. Robert D. Edgar, 733 Lindale Ave., Drexel Hill, Pa. 19026
S. S. Supt.: George W. Jackson, 7435 Blvd. East, Apt. 54, North Bergen. N. J. 07047

CAMBRIDGE 53 Antrim St., Cambridge, Mass. 02139
Clerk of Session: C. Frederic Millican, 410 Woburn St., Lexington, Mass. 02173
Treasurer: Mrs. C. F. Millican, 410 Woburn St., Lexington, Mass. 02173
S. S. Supt.: C. F. Millican, 410 Woburn St., Lexington, Mass. 02173

COLDENHAM Coldenham Rd., R. D. 1, Walden, N. Y. 12586
Pastor: John M. McMillan, R. D. 1, Box 337, Walden, N. Y. Ph. 914-564-3924. Installed 1958
Clerk of Session: Donald Crawford, Box 78, R. D. 1, Wallkill, N. Y. 12589. Phone 914-895-3891
Treasurer: Carl Lundell, Brown's Rd., R. D. 1 Walden, N. Y. 12586
S. S. Supt.: Charles Shafer, Sr., R.F.D., Gardiner, N.Y. 12525

MONTCLAIR 72 Gates Ave., Montclair, N. J. 07042
Stated Supply: Philip W. Martin, 72 Gates Ave., Montclair, N. J. 07042 Phone 201-746-9348
Clerk of Session: Edwin H. McBurney, 8 Rockland Ave., Nanuet, N. Y. 10954
Treasurer: Mrs. John Donaldson, 8 Powderhorn Dr., Wayne, N. J. 07470
S. S. Supt.: Miss Mary Jane Park, 2 Godfrey Rd., Upper Montclair, N. J. 07043

NEWBURGH 104 Grand St., New burgh, N. Y. 12550
Pastor: Robert A. Milliken, 16 Hy Vue Dr., Newburgh, N.Y. 12550 Phone 914-565-4659. Installed 1970
Clerk of Session: John White, 206 Fullerton Ave., Newburgh, N. Y. 12550
Treasurer: Robert Meneely, 43 Fullerton Ave., Newburgh, N.Y. 12550
S.S. Supt.: Daniel Bosch, Rock Cut Rd., MD32, Newburgh, N.Y. 12550

NEW YORK CITY 1932 Walton Ave., Bronx, N. Y. 10453
Pastor: G. W. Price, 21 Executive Lane, Willingboro, N. J. 08046 Phone 609-877-6513
Clerk of Session: Richard B. Weir, 18 Midland Ave., Bronxville, N. Y. 10708
Treasurer: W. K. Metcalfe, 27 Overlook Dr., Chappaqua, N. Y. 10514
S. S. Supt.: Richard B. Weir, 18 Midland Ave., Bronxville, N. Y. 10708

THIRD PHILADELPHIA Cypress and Cadwalder Ave., Elkins Park, Pa. 19117 Phone 215-TU7-9188
Pastor: Charles Sterrett, 8344 Calwalder Ave., Elkins Park, Pa. 19117 Phone 215-ME5 0680.
Clerk of Session: Walter McClay, 7930 Barnes St., Phila., Pa. 19111
Treasurer: Robert McClay, 72 Plumtree Rd., Levittown, Pa. 19056
S. S. Supt.: Mrs. Walter McClay, 7930 Barnes St., Phila., Pa. 19111

WHITE LAKE White Lake, N. Y.
Cor. and Treasurer: Mrs. Victor Lynn, White Lake, N. Y. 12786
S. S. Supt.: Dorothea Millen, Swan Lake, N. Y. 12783

MINISTERS WITHOUT PASTORATES
Walter C. McClurkin D.D., Steffin Hill, Beaver Falls, Pa. 15010.

ROSTER OF OHIO-ILLINOIS PRESBYTERY

Moderator	John O. Edgar
Clerk	Ralph E. Joseph
Assistant Clerk	Robert W. Morrow
Youth Secretary	Robert W. Morrow
Camp Director	J. S. Milroy
Camp Manager	William R. Finley 508 N. James Sparta, Ill. 62286

BELLE CENTER Belle Center, Ohio
Pastor: Robert W. Morrow, Box 487, Belle Center, Ohio 43310, Phone 513-464-3722. Installed 1967
Clerk of Session: J. Roy Templeton, R. D. 2, Belle Center, Ohio 43310
Treasurer: Melville Rutherford, R. D. 2, Belle Center, Ohio 43310
S. S. Supt.: Mrs. Robert W. Morrow, R. D. 2, Belle Center, Ohio 43310

BETHEL 401 N. Vine Street, Sparta, Illinois 62286. Phone 443-4435
Pastor: Ralph E. Joseph, 411 N. Vine St., Sparta, Ill. 62286. Phone 618-443-3419. Installed 1963
Clerk of Session: Willard L. Finley, R. D. 3, Sparta, Ill. 62286
Treasurer: Lee Allan, 605 N. Market St., Sparta, Ill. 62286
S. S. Supt.: Robert H. Finley, R. D. 3 Sparta, Ill. 62286

BLOOMINGTON First & Lincoln, Bloomington, Indiana 47401 Phone 812-339-1922
Pastor: Jerrold S. Milroy Installed 1971
Clerk of Session: John W. Kennedy, R. D. 2, Box 3, Bloomington, Ind. 47401
Treasurer: Paul G. Kennedy, R. D. 4, Bloomington, Ind. 47401
S. S. Supt.: Paul G. Kennedy, R. D. 4, Bloomington, Ind. 47401.

CHICAGO —8059 S. May St., Chicago, Illinois 60620
Clerk of Session: Richard C. Bowes, 7817 S. Dunham Rd. Downers Grove, Ill. 60515 Phone 312-964-0286
Treasurer: Mrs. Alive R. Bowes, 7817 S. Dunham Rd., Downers Grove, Ill. 60515
S. S. Supt.: Mrs. Shirley Woods, 1700 Day Ct., Dundee, Ill.

HETHERTON Johannesburgh, Michigan
Clerk of Session: Donald P. Harrington, Fairview, Mich. 48621
Treasurer: Gordon Harrington, Rose City, Mich. 48654
S. S. Supt.: Ralph McKelvy, R. F. D., Johannesburgh, Mich. 49751

INDIANAPOLIS Second Reformed Presbyterian Church 4800 N. Michigan Rd., Indianapolis, Indiana 46208.
Pastor: Roy Blackwood, Ph.D., 6487 N. Park Ave., Ind., Ind. 46220 Phone 317-251-4738. Installed 1966.
Clerk of Session: Donald H. Mullinnix, 1302 Alimingo Dr., Indianapolis, Indiana. 46260
Treasurer: Robert A. Hulbert, 1707 West 51st. St., Indianapolis, Ind. 46208

OAKDALE Oakdale, Illinois
Pastor: Robert A. Henning, Oakdale, Illinois, Phone 618-329-5283. Installed 1971.
Clerk of Session: A. Dale Musselman, Oakdale, Illinois 62268
Treasurer: William R. Auld, Oakdale, Illionos 62268
S. S. Supt.: A. Dale Musselman, Oakdale, Illinois 62268

OLD BETHEL R. D. 3, Sparta,Illinois
Pastor: Ralph E. Joseph 411 N. Vine St., Sparta, Ill. 62286, Phone 618-443-3419. Installed 1963
Clerk of Session: Ralph M. Mathews, Baldwin, Ill. 62217
Treasurer: Mrs. Olive Mathews, 317 W. Broadway, Sparta, Ill. 62286
S. S. Supt. Forrest Finley, R. D. 3, Sparta, Ill. 62286

ORLANDO 324 E. Livingston, Orlando, Fla. 32801
Pastor: James Wright, 2905 Gulf Drive, Orlando, Fla. 32806, Phone 305-425-4711. Installed 1970
Clerk of Session: William E. Dill, 81 Interlaken Road, Orlando, Fla. 32804
Treasurer: J. D. Huston, 516 N. Shine, Orlando Fla. 32803
S. S. Supt.: Adult—W. E. Dill, 81 Interlaken Road, Orlando, Fla. 32804
Junior: Miss Betty Hance, 3009 Kelvington Dr., Orlando, Fla. 32810.

SELMA 625 Jeff Davis Ave., Selma, Alabama 36701
Pastor: Claude C. Brown, D.D., 625 Jeff Davis Ave., Selma Ala. 36701 Phone 205-874-5692. Installed 1942

Clerk of Session: W. J. Yelder, 1619 Range St., Selma Ala. 36701
Treasurer: J. R. Brown, 718 First Ave., Selma, Ala. 36701
S. S. Supt: W. C. Brown, 1609 Lapsley St. Selma, Ala. 36701

SOUTHFIELD 26550 Evergreen Road, Southfield, Mich. 48705 Phone 313-352-8928
Pastor: John O. Edgar, D.D., 26580 Evergreen Road, Southfield, Mich. 48075 Phone 313-356-3932 Installed 1969
Clerk of Session: Bruce E. Adams, 29011 Merrick, Warren, Mich. 48091
Treasurer: J. Raymond Stevenson, 20781 Hugo, Farmington, Mich. 48024
S.S. Supt.: Mrs. Ruth Stevenson, 20781 Hugo, Farmington, Mich. 48024

WEST LAFAYETTE
Pastor: Raymond P. Joseph, 816 Robinson St., West Lafayette, Ind. 47906 Phone 317-743-1972 Installed 1969
Clerk of Session: William Long, 720 S. 9th St., Lafayette, Ind. 47905
Treasurer: John O. Bradshaw, 1314 Sunset Lane, West Lafayette, Ind. 47906

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12892 Roselinde Dr., Santa Ana, Calif. 92701 Ph. 714-538-9356	
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Mod. Ad Interim Com.	Bruce Stewart

FRESNO 791 N. Barton, Fresno, Calif. 93702 Phone 209-255-7078
Pastor: Bruce Hemphill, 4873 E. Nevada, Fresno, Calif. 93727 Phone 209-251-4176. Installed 1969
Clerk of Session: Don Gouge, 4826 N. Gearhart, Fresno, Calif. 93726 Phone 209-227-0554
Treasurer: James Copeland, 227 S. Hayston, Fresno, Calif. 93702 Phone 209-255-0513
S. S. Supt.: Willa Copeland, 2382 N. Bethel, Sangar, Calif. 93657 Phone 209-255-0050

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Pastor: Bruce C. Stewart, 5139 Argus Dr., Los Angeles, Calif. 90041 Phone 213-255-1230. Installed 1962
Clerk of Session: Don R. Dodds, 3512 Sierra Vista Ave., Glendale Calif. 91208
Treasurer: J. T. Kerr, 658 Arden Ave., Glendale, Calif. 91202
S.S.Supt.: Alice Robb, 6128 Aldama St., Los Angeles, Calif. 90042

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Clerk of Session: Elmer Graham
Treasurer: Mrs. Lois Graham, Box 668, Rt. 1, Laveen, Az. 85339 Phone 602-276-3506
S. S. Supt.: Elmer Graham, Box 668, Rt. 1, Laveen, Az. 85339 Phone 602-276-3506

SAN DIEGO 3495 College Ave. San Deigo, Calif. 92115 Phone 714-582-0940
Pastor: Donald Weilersbacher, 3832 Loma Alta Dr., San Deigo, Calif. 92115 Phone 714-582-0867. Installed 1969
Clerk of Session: Henry Dickerson, 5077 35th St., San Diego, Calif. 92116
Treasurer: Dr. Robert Gross, 2085 Valley View Blvd., El Cajon, Calif. 92021 Phone 714-442-1648
S. S. Supt.: Mrs. Jean Pasarilla, 1454 Nolan Ct., Chula Vista, Calif. 92011

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Pastor: Glenn McFarland, 522 E. Chestnut, Santa Ana, Calif. 92701 Phone 714-543-4660. Installed 1970
Clerk of Session: J. G. Betts, 123 W. 18th St., Santa Ana, Calif. 92706 Phone 714-547-2463
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Pastor: Robert W. McMillan, 6547 20th Av. N.E., Seattle, Wash. 98115 Phone: 206-522-3187. Installed 1964
Clerk of Session: Joseph Lamont, Jr., 4233 N.E. 75th St., Seattle, Wash. 98115
Treasurer: John B. Lamont, 5703 30th Av. N.E., Seattle Wash. 98105
S. S. Supt.: Joseph Lamont, Jr., 4233 N. E. 75th St., Seattle, Wash. 98115

WALNUT Extension Ministry
Missionary: D. Ray McCracken, 20563 Barnard, Walnut, Calif. 91789 Phone 714-595-0022

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Secretary on Pulpit Supplies	Melville W. Martin
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ALLEGHENY Perrysville Avenue and West McIntyre, Pittsburgh, Pa. 15214 Phone 412-322-6166
Pastor: Rev. Paul M. Martin, 308 Dunlap Avenue, Pittsburgh, Pa. 15214 Phone 412-322-6789. Installed 1970
Clerk of Session: Chester R. Fox, Panaroma Court, R. D. 1, Freedom, Pa. 15042
Treasurer: Chester R. Fox, Panorama Court, R. D. 1, Freedom, Pa. 15042
S. S. Supt.: Larry D. McCracken, 119 Lilac Street, Pittsburgh, Pa. 15229

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Correspondent: Charles M. Marshall, R. D. 1, Rochester Mills, Pa. 15771 Phone 412-286-9126
Clerk of Session: Charles M. Marshall
Treasurer: Charles M. Marshall
S. S. Supt.: Charles M. Marshall

COLLEGE HILL 3217 College Avenue, Beaver Falls, Pa. 15010 Phone 412-843-4840
Pastor: Rev. Dean R. Smith, 510 32nd Street, Beaver Falls, Pa. 15010 Phone 412-846-9694. Installed 1971
Clerk: Dr. William H. Russell, 3321 Fifth Avenue, Beaver Falls, Pa. 15010
Treasurer: Dr. John S. McIsaac, 2829 Fourth Avenue, Beaver Falls Pa. 15010
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EASTVALE 504 Second Avenue, Eastvale, Beaver Falls, Pa. 15010
Correspondent: Dr. Roy M. Adams, R. D. 2, Darlington, Pa. 16115 Phone 412-827-2044
Clerk of Session: Dr. Roy M. Adams
Treasurer: Mrs. Constance Braun, 128 McLanahan Drive, Beaver Falls, Pa. 15010
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FIRST BEAVER FALLS 209 Darlington Road, Beaver Falls, Pa. 15010 Phone 412-843-2413

Pastor: Rev. Lester E. Kilpatrick, D.D., 207 Darlington Road, Beaver Falls, Pa. 15010. Phone 412-843-2413. Installed 1971
Clerk of Session: Charles M. Cunningham, 3204 12th Avenue, Beaver Falls, Pa. 15010
Treasurer: Robert Fenchel, 511 Eighth Avenue, Beaver Falls, Pa. 15010
S. S. Supt.: Ralph Rohm, 1801 Mercer Street, Davidson Heights, Aliquippa, Pa. 15001

FOUR MILE Corner Darlington and Chapel Roads, Beaver, Pa. 15009 (All mail to Parsonage)
Pastor: Rev. Keith E. Copeland, 2600 Tuscarawas Road, Beaver Pa. 15009 Phone 412-774-9078
Clerk of Session: Arthur Dale Carothers, R. D. 1, Industry, Pa. 15052
Treasurer: James R. Dobbs, R. D. 1, Industry, Pa. 15052
S. S. Supt.: Fred Nahas, 416 Jefferson Street, Beaver, Pa. 15009

GENEVA Fourth Avenue and 31st Street, Beaver Falls, Pa. 15010 Phone 412-846-6877
Pastor: Rev. J. Renwick Wright, D.D., 520 35th Street, Beaver Falls, Pa. 15010 Phone 412-843-4323. Installed 1969
Clerk of Session: Raymond A. McFarland, 105 Pine Street, New Brighton, Pa. 15066
Treasurer: Willard E. Hemphill, 412 30th Street, Beaver Falls, Pa. 15010
S. S. Supt.: Dr. J. Merrill Robb, 3001 Fourth Avenue, Beaver Falls, Pa. 15010

MANCHESTER R. D. 1, Box 508A, Lower Burrell, Pa. 15068
Pastor: Rev. Robert R. Fullerton, R. D. 1, Box 508A, Lower Burrell, Pa. 15068 Phone 412-337-7530. Installed 1956
Clerk: James S. Blair, 730 Grant Street, Brackenridge, Pa. 15014
Treasurer: Mrs. James S. Blair, 730 Grant Street, Brackenridge, Pa. 15014
S. S. Supt.: Robert Imm, 1122 Victoria Avenue, New Kensington, Pa. 15068

NEW ALEXANDRIA Church Street, New Alexandria, Pa. 15670
Pastor: Rev. Kermit S. Edgar, D.D., P.O.Box 274, New Alexandria, Pa. 15670 Phone 412-668-7323. Installed 1960
Clerk of Session: George W. McFarland, R. D. 2, Latrobe, Pa. 15650
Treasurer: R. Lloyd Brown, 500 North 2nd Street, Jeannette, Pa. 15644
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Correspondent: Glenn A. Lemon, 739 Chestnut Street, New Castle, Pa. 16101
Clerk of Session: Glenn A. Lemon
Treasurer: Glenn A. Lemon
S. S. Supt.: Mrs. Frank Booher, 1037 Old Princeton Road, New Castle, Pa. 16101

NORTH HILLS 606 Thompson Run Road, Pittsburgh, Pa. 15237. Phone 412-486-1167
Pastor: Rev. James D. Carson, D.D., 123 Sycamore Drive, Pittsburgh, Pa. 15237 Phone 412-486-3563. Installed 1958
Clerk of Session: Lavern C. Bish, 5302 Hardt Road, Gibsonia, Pa. 15044
Treasurer: Charles E. McKissock, 114 N. Harleston, Pittsburgh, Pa. 15237
S. S. Supt.: John D. Russell, 156 Richmond Circle, Pittsburgh, Pa. 15237

RIMERSBURG Box 419, North Main Street, Rimersburg, Pa. 16248. Phone 814-473-3510
Pastor: Rev. A. Wayne Duffield, Box 419, Rimersburg, Pa. 16248 Phone 814-473-3670. Installed 1970
Clerk of Session: Ross B. Atchison, 137 Chestnut Street, Rimersburg, Pa. 16248
Treasurer: Miss Margaret Atchison, Box 383, Rimersburg, Pa. 16248
S. S. Supt. Richard B. Horner, R. D. 1, Rimersburg, Pa. 16248

ROSE POINT R. D. 6, New Castle, Pa. 16101
Pastor: Rev. Joseph M. Caskey, Box 124, R. D. 6, New Castle, Pa. 16101 Phone 412-924-2929. Installed 1964
Clerk: J. Walter McElwain, Box 343, R. D. 1, Ellwood City, Pa. 16117
Treasurer: Harold Wilson, R. D.2, Portersville, Pa. 16051
S. S. Supt.: J. Walter McElwain, Box 343, R. D. 1, Ellwood City, Pa. 16117

UNION Mars, Pa. 16046
Pastor: Rev. Alvin W. Smith, Sr., D.D., 313 Garfield Avenue, Mars, Pa. 16046 Phone 412-625-2872. Installed 1962
Clerk: Logan M. Crowe, 1204 Law & Finance Bldg., Pittsburgh, Pa. 15222
Treasurer: Raymond Varga, R. D. 1, Valencia, Pa. 16059
S. S. Supt.: Raymond Varga, R. D. 1, Valencia, Pa. 16059

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Correspondent: Raymond H. Stohner, 9212 Vantine Street, Pittsburgh, Pa. 15235 Phone 412-371-2510
Clerk of Session: Raymond H. Stohner
Treasurer: Raymond H. Stohner
S. S. Supt.: Miss Rhoda M. Beatty, 715 North Avenue, Pittsburgh, Pa. 15221

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Rev. Samuel E. Boyle, D.D., 428 South Avenue, Pittsburgh, Pa. 15221 Phone 412-241-0315
Rev. Charles T. Carson, D.D., 505 Fifth Avenue, Patterson Heights, Beaver Falls, Pa. 15010. Phone 412-846-1342

Rev. David M. Carson, Ph. D., 3606 College Avenue, Beaver Falls, Pa. 15010 Phone 412-843-2061
Rev. Norman M. Carson, Ph. D., 616 Fifth Avenue, Patterson Heights, Beaver Falls, Pa. 15010 Phone 412-846-3469
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Rev. E. Clark Copeland, D.D., 5205 Fawn Haven Drive, Gibsonia, Pa. 15044 Phone 412-443-1740
Rev. Roy C. Fullerton, D.D., 716 Golfview Avenue, Orlando, Florida 32804 Phone 305-425-0624
Rev. Joseph A. Hill, 410 Fourth Street, Patterson Heights, Beaver Falls, Pa. 15010 Phone: 412-843-0658
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Rev. Willard G. McMillan, 3417 Fifth Avenue, Beaver Falls, Pa. 15010 Phone 412-846-1041
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Rev. Wayne R. Spear, 3940 Bakerstown Road, Gibsonia, Pa. 15044. Phone 412-443-3591
Rev. Robert B. Tweed, Ph. D., 1805 Fourth Street, Beaver Falls, Pa. 15010 Phone 412-843-2804
Rev. J. G. Vos, D.D., 3407 Seventh Avenue, Beaver Falls, Pa. 15010 Phone 412-846-6410
Rev. John H. White, Box 241, Darlington, Pa. 16115. Phone 412-827-2531
Rev. D. Ray Wilcox, D.D., 2718 Fifth Avenue, Beaver Falls, Pa. 15010 Phone 412-846-0543
Rev. J. Burt Willson, D.D., 2727 Fifth Avenue, Beaver Falls, Pa. 15010. Phone: 412-846-6664
Rev. S. Bruce Willson, D.D., 2037 McNary Blvd., Pittsburgh, Pa. 15221. Phone 412-371-9885

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Clerk	Paul Faris
Y. P. Secretary	Hartley Russell
Treasurer	Dale Smith
Moderator Ad Interim Commission	H. Waldo Mitchel

ALMONTE 273 Almonte St., Almonte, Ontario, Canada
Pastor: Rev. Robert M. More, Jr., 350 Almonte St, P. O. Box 771, Almonte, Ontario Canada Phone (613) 256-2816. Installed 1964
Clerk of Session: Alan Burns, Town Line, Carleton Place, Ontario, Canada

Treasurer: Mrs. Margaret Bowes, Box 25, Carleton, Place, Ontario, Canada
S. S. Supt.: John Waddell, R. R. 2, Almonte, Ontario, Canada

LISBON Cemetery & Tuck Roads, Lisbon, New York 13658
Pastor: Rev. Paul Faris, Lisbon, New York, 13658 Installed 1971
Clerk of Session: Mr. James Smith, Lisbon, New York 13658
Treasurer: Robert Lee, Lisbon, New York 13658
S. S. Supt.: Lowell Smith, Dezell Road, Lisbon, New York 13658

LOCHIEL R. R. 3, Dalkeith, Ontario, Canada
Correspondent: W. C. Jamieson, R. R. 3, Dalkeith, Ontario, Canada. Phone (613) 874-2510
Clerk of Session: W. C. Jamieson,
Treasurer: J. W. Jamieson, R. R. 3, Dalkeith, Ontario, Canada
S. S. Supt. Andrew Jamieson, R. R. 3, Dalkeith, Ontario, Canada

SYRACUSE 2517 South Salina Street, Syracuse, New York 13205 Phone (315) 476-5618
Pastor: Rev. Edward A. Robson, 312 Goodrich Avenue, Syracuse, New York 13210 Phone (315) 476-3417 Installed 1968
Clerk of Session: William Ramsey, Box 276, Dryden, New York 13053
Treasurer: Parke W. Wicks, 514 Maple Drive, Fayetteville, N. Y. 13066
S. S. Supt.: Mrs. Hugh Martin 121 Hazelhurst Ave., N. Syracuse, N. Y. 13212

WALTON East & Bruce Streets, Walton, New York 13856
Pastor: Rev. Waldo Mitchel, D.D., 115 Townsend St., Walton, N. Y. 13856 Phone (607) 865-5640 Installed 1957
Clerk of Session: Ralph E. Henderson, R. D. 1, Walton, N. Y. 13856
Treasurer: Thomas D. Henderson, R. D. 2, Walton, New York 13856
S. S. Supt.: Renwick Russell, R. D. 3, Walton, New York

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Rev. F. F. Reade, D.D., 13607 122nd Ave., Edmonton, Alberta, Canada in care of Thomas Boal
Rev. J. Paul Wilson, 7 Gladstone St., Nicosia, Cyprus

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Mr. Yoshio Nitta, 56 55 Chome, Katayam Cho, Nagat-a-ku, Kobe, Japan
Rev. Gene Spear, 9-1 Aza Umenotani, Okamoto, Motoyama Cho, Higshinada Ku, Kobe, Japan

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Mr. and Mrs. Kenneth Sanderson - On furlough
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Miss Eleanor R. Faris, Port P. O. Box 822, Kobe, Japan 651-01
Miss Orlena Lynn, Port P. O. Box 822, Kobe, Japan 651-01
Rev. James C. Pennington - On Furlough
Rev. and Mrs. Gene Spear, 9-1 Aza Umenotani, Okamoto, Motoyama Cho, Higashinada Ku, Kobe, Japan

Salary Schedule—Foreign Missions

Basic Salary
Married—$4,620
Single—$2,625
+ Increment
$50.
$25.
Vacation Allowance
$100. for each Adult
$10. for each Child

+ Begins at the end of 4 years of foreign service and continues as a yearly increase through the 20th year.

Child Allowance
$100. at birth
$50. 1 - 9 years
150. 10-14 years
250. 15-18 years
300. 19-20 years
100. to complete four years of college
Medical and Health Insurance paid by the Board

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Thankoffering: Mrs. John Skubal, Arnsworth, Iowa 52201.

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Kansas City W.M.S.: Mrs. Clyde Woolery, 714 W. 37th St., Kansas City Mo. 64111.

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Quinter Sylvia: Mrs. Max Mann, Quinter, Ks. 67752

Quinter W.M.S.: Mrs. James Mann, Quinter, Ks. 67752.

Sterling W.M.S.: Mrs. Eldo McFarland, Sterling, Ks. 67579.

Superior-Beulah W.M.S.: Mrs. Dale Adams, Superior, Neb. 68978.

Topeka W.M.S.: Mrs. Joe McFarland, 2609 Boswell, Topeka, Ks. 66611.

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Lisbon W.M.S.: Mrs. Harold Baxter, Lisbon, N. Y. 13658.

Lochiel W.M.S.: Mrs. Roderick Fraser, Dalkeith, Ontario Canada.

Montclair W.M.S.: Mrs. Adolph Voss, 12-44 Fairclough Ave., Fairlawn, N. J.

Newburgh W.M.S.: Mrs. T. A. Price, Booth Blvd., R. D. 1, Wappingers Falls, N. Y. 12590.

New York W.M.S.: Miss Margaret Heaney, 2805 Pond Place, Bronx, N. Y. 10458.

Third Philadelphia W.M.S.: Mrs. Charles Sterrett, 8344 Cadwalder Ave., Philadelphia, Pa. 19117.

Walton W.M.S.: Mrs. Walter Eells, 35 Townsend St., Walton, N. Y. 13856.

White Lake W.M.S.: Miss Dorothea Millen, R. D. 1, Swan Lake, N.Y. 12783.

OHIO-ILLINOIS PRESBYTERIAL

President: Miss Ruth Brooks, 810 Minter Ave., Selma, Ala. 36701.

Vice-President: Miss Eleanor Wilson, R. R. 3, Sparta, Ill. 62286.

2nd Vice-President: Mrs. Wilbur Keys, Belle Center, Ohio 43310.

Recording Secretary: Miss Lucille Coulter, Oakdale, Ill. 62268.

Corresponding Secretary: Mrs. Bruce E. Adams, 29011 Merrick, Warren, Mich. 48092.

Treasurer: Miss Roberta Rambo, Box 282, Belle Center, Ohio 43310.

Superintendents

Foreign Mission: Mrs. William Finley, 508 N. James St. Sparta, Ill. 62286.

Home Mission: Miss Edyth Allan, 605 N. Market, Sparta, Ill. 62286.

Literature & Mission Study: Mrs. Ralph Joseph, 411 N. Vine St., Sparta, Ill. 62286.

Temperance: Mrs. Dale Musselman, Oakdale, Ill. 62268.

Thankoffering: Mrs. Mel Rutherford, Belle Center, Ohio 43310.

Librarian: Mrs. Ralph Matthew, R. R. 1, Baldwin, Ill. 62217.

Ohio-Illinois Presbyterial Local Society Presidents

Belle Center W.M.S.: Mrs. Wilbur Keys, Belle Center, Ohio 43310.

Bethel W.M.S.: Mrs. Lester McIntyre, R. R. 2, Coulterville, Ill. 62237.

Bloomington W.M.S.: Mrs. Harold Hanna, R. R. 10, Bloomington, Ind. 47401.

Bloomington Phoebe Society: Mrs. Edna Phillips, 702 S. Lincoln St., Bloomington, Ind. 47401.

Chicago W. M. S.: Mrs. Lester Lehr, 15139 Cottage Grove, Dolton, Ill. 60419.

Oakdale W.M.S.: Mrs. Jane H. Carson, Oakdale, Ill. 62268.

Old Bethel W.M.S.: Mrs. Leonard Finley, 239 Debra Lane, Sparta, Ill. 62286.

Orlando W.M.S.: Mrs. Clara B. Worsham, Rt. 3, Box 340, Orlando, Fla. 32811.

Selma W.M.S.: Mrs. Coleman Woodson, 614 Jeff Davis, Selma, Ala. 36701.

Southfield W.M.S.: Mrs. Bruce E. Adams, 29011 Merrick, Warren, Mich. 48092.

PACIFIC COAST PRESBYTERIAL

President: Mrs. Earl Wilson, 9120 Lubec St., Downey, Calif. 90240.

Vice-President: Mrs. Lorena Keys, 12892 Rosaland Dr., Santa Ana, Calif. 92705.

Recording Secretary: Mrs. Evelyn Birdsall, 965 Brentnal Road, Pasadena, Calif. 91105.

Corresponding Secretary: Mrs. Julia Nold, 3827 College Ave., San Diego, Calif. 92115.

Treasurer: Miss Lois Jean Copeland, 4622 E. Washington, Fresno, Calif.

Superintendents

Foriegn Mission: Mrs. Frances Moore, 121 E. Morris St., Fresno, Calif. 93704.

Home Mission: Mrs. James Copeland, 2275 Hayston Ave., Fresno, Calif.

Literature & Mission Study: Mrs. David Barclay, 1915 N. E. 68th St., Seattle, Wash. 98115.

Temperance: Mrs. Dorothy Buck, 240 Cherry Dr., Pasadena, Calif. 91105.

Thankoffering: Mrs. J. K. Gault, 15303 E. San Bruno Drive, La Mirda, Calif. 90638.

Young Women's: Miss Willa Copeland, 2382 N. Bethel, Sanger, Calif. 93657.

Local Society Presidents

Los Angeles Covenanter Daughters: Miss Ruth Gilmore, 3216 Hill St., Apt. B., Huntington Park, Cal. 90255.

Los Angeles W.M.S.: Mrs. Frances Buck, 240 Cherry Dr. Pasadena, Calif. 91105.

1st Phoenix W.M.S.: Mrs. Lois Graham, Box 668 Rt. 1, Laveen, Ariz. 85339.

San Diego Mary-Martha: Mrs. Scott Boyle, 454 Rivera Ct. Chula Vista, Calif.

Santa Ana King's Daughters: Mrs. John Gault, 15303 San Bruno Drive, La Mirada, Cal. 90638.

PITTSBURGH PRESBYTERIAL

President: Mrs. M. K. Carson, 3523 Fifth Ave., Beaver Falls, Pa. 15010.

Vice-President: Mrs. Renwick Wright, 520 35th St., Beaver Falls, Pa. 15010.

2nd Vice-President: Miss Eunice McClurkin, 2604 Steffin Hill, Beaver Falls, Pa. 15010.

Recording Secretary: Mrs. Charles McBurney, Geneva Arms, No. 604, Beaver Falls, Pa. 15010.

Corresponding Secretary: Mrs. John Vincze, 339 Center Ave., Greensburg, Pa. 15601.

Treasurer: Mrs. John Mitchell, R. D. 2 Box 231, Volant, Pa. 16156.

Assistant Treasurer: Miss Rose Munnell, R. D. 3 Volant, Pa. 16156.

Superintendents

Foreign Mission: Mrs. George Hudak, 2907 4th Ave. Beaver Falls, Pa. 15010.

Home Mission: Miss Lola Weir, 2344 Perrysville Ave., Pittsburgh, Pa. 15214.

Literature & Mission Study: Mrs. Wayne Spear, 3940 Bakerstown Rd. Gibsonia, Pa. 15044.

Temperance: Mrs. John B. Steel, Hannestown Farms, R. R. 4, Greensburg, Pa. 15601.

Thankoffering: Mrs. Wendell Hemphill, R. D. 1, Enon Valley, Pa. 16120.

Librarian: Mrs. W. W. Weir, 45 Bryant Ave., Pittsburgh, Pa. 15202.

Young Women: Mrs. Robert Dean, 255 Edgewood Road, Beaver Falls, Pa. 15010.

Pittsburgh Presbyterial Local Society Presidents.

Allegheny W.M.S.: Mrs. M. W. Martin, 2404 Perrysville Ave., Pittsburgh, Pa. 15214

College Hill Highlanders: Mrs. Karl Cunningham, 1501 6th Ave., Beaver Falls, Pa. 15010.

College Hill R. W. Redpath: Mrs. John McIsaac, 2829 4th Ave., Beaver Falls, Pa. 15010.

Eastvale W.M.S.: Mrs. Ruth Knight, 533 Shenango Road, Beaver Falls, Pa. 15010.

First Beaver Falls W.M.S.: Mrs. John Schaefer, 409 8th Ave., Patterson Heights, Beaver Falls, Pa. 15010.

Geneva Lillian McCracken: Mrs. Renwick Wright, 520 35th St., Beaver Falls, Pa. 15010.

Manchester W.M.S.: Mrs. Mary Lou Blair, 730 Grant St., Brackenridge, Pa. 15014.

New Alexandria W. M. S.: Mrs. John B. Steel, Hannestown Farms, R. R. 4, Greensburg, Pa. 15601.

North Hills Emma Elliott: Mrs. Frank Walton, 2272 Reis Road, Pittsburgh, Pa. 15237.

Rose Point W.M.S.: Miss Anna Blair, R.D. 6, Portersville, Pa. 16051.

Rose Point Mary Jane: Mary Jane Wilson, R. D. 2, Portersville, Pa. 16501.

Union W.M.S.: Miss Martha L. Downie, R. D. 1, Valencia, Pa. 16059.

Wilkinsburg: Mrs. Jane E. Fisher, 738 Kelley Ave., Pittsburgh, Pa. 15221.

College Hill Y. W.M.S.: Mrs. Louis Roperti, 830 Darlington Rd., Beaver Falls, Pa. 15010.

Geneva Guild: Miss Alice Montini, 3602 College Ave., Beaver Falls, Pa. 15010.

Rose Point Rosettes: Miss Ann Caskey, Box 124, R. D. 6, New Castle, Pa. 16101.

DECEASED MEMBERS OF SYNODICAL
1970

Iowa Presbyterial (1)

Mrs. Lois Honeyman, Morning Sun.

Kansas Presbyterial (4)

Mrs. Irl McMahan, Hebron.
Mrs. Richard McAllister, Topeka.
Mrs. Don Norwood, Superior-Beulah.
Miss Jennie Weede, Sterling.

New York Presbyterial (4)

Mrs. F. F. Reade, Almonte.
Miss Margaret Ross, Cambridge.
Mrs. Katherine Wagner, Third Philadelphia.
Mrs. Anna C. Wray, New York.

Ohio-Illinois Presbyterial (4)

Mrs. Margaret Riggins, Chicago.
Miss Ethel McMillan, Bloomington.
Mrs. Lois Mathews, Old Bethel.
Mrs. Bertha Steele, Selma.

Pacific Coast Presbyterial (2)

Mrs. Ora Dodds, Los Angeles.
Mrs. Mary McBurney, Los Angeles.

Pittsburgh Presbyterial (2)

Miss Elizabeth Robinson, Allegheny.
Mrs. Walter Mandeville, First Beaver Falls.

WOMEN'S SYNODICAL TREASURER'S REPORT
January 5, 1970 to January 5, 1971
SAVINGS ACCOUNT

Account No. S11,800

Balance - January 5, 1970	$3,558.50

Receipts	
Interest	180.12
Balance - January 5, 1971	$3,738.62
Account No. S12,877	
Deposited September 8, 1970	$9,640.00
Receipts	
Interest	160.67
Balance - January 5, 1971	$9,800.67

CHECKING ACCOUNT

Balance - January 5, 1970	
Contingent Fund	$1,466.36
Life & Memorial Membership Fund	375.00
Thankoffering Fund	16,598.33
Special Projects Fund	889.61
	$19,329.30
RECEIPTS	
Contingent Fund	1,053.35
Thankoffering Fund	20,555.20
Life & Memorial Memberships	815.00
Special Projects Fund	1,111.61
Book Publication	483.00
Designated Funds	4,892.26
TOTAL RECEIPTS	28,910.42
DISBURSEMENTS	
Contingent Fund -	
General Expense	191.23
Conference Expense	714.70
Treasurer's Bond	34.00
American Bible Soc. delegates exp.	185.12
Transfer of funds,	
James Carson Memorial	15.00
Miss Ruth Reade for washing machine	192.00
Uniform Programs	517.70
	1,849.75
Thankoffering & Life and Memorial Funds -	
Missionary Salaries & fringe benefits	16,676.67
Medical expenses - Eleanor Faris	500.00
Transfer to Savings account	9,640.00
	26,816.67
Special Projects Fund -	
Car Account	1,000.00
Witness Mailing	225.00
	1,225.00

Designated Funds -		
Foreign Missions		447.01
Home Missions		187.01
Nicosia		206.00
Larnaca		218.00
Taiwan		13.00
Japan		840.47
Indian Mission		454.80
Southern Mission		353.00
Cyprus		437.50
American Bible Society		10.00
Outreach work		23.00
Arkansas Mission		20.00
Four Mile Congregation		30.00
Seminary		585.00
Women's Association		578.70
National Reform Association		10.00
Christian Government Movement		42.82
Board of Christian Education		20.50
Gift to Spear Family		15.00
Reformation Trans. Fellow		35.00
Rev. Charles Chao		15.00
Blue Banner		5.00
Synod's Budget		165.00
Pa. Council on Alcohol Problems		10.00
		4,721.81
Total Disbursements		$34,613.23
Balance on hand - January 5, 1971		
Contingent Fund		669.96
Life & Memorial Fund		690.00
Thankoffering		10,836.86
Special Projects		1,094.97
Book Publication Fund		164.25
Cyprus - Memorial Fund		170.45
		$13,626.49

Balance - January 5, 1970	$19,329.30
Total Receipts	28,910.42
	$48,239.72
Total Disbursements	$34,613.23
Balance - Jan. 5, 1971	13,626.49
	$48.239.72

Respectfully submitted,
Mrs. Willard Hemphill
Treasurer

FINANCIAL REPORT
OF THE CHRISTIAN GOVERNMENT MOVEMENT
January 1, 1970 - December 31, 1970

Balance, January 1, 1970		$5.75
Receipts:		
Gifts	$3,418.45	
Subscriptions	1,391.24	
Memberships	1,613.25	
Witness Committee	970.00	
Miscellaneous	55.22	7,448.16
		$7,453.91
Disbursements:		
Stamps and Parcel Post	615.48	
Salaries and taxes	2,272.05	
Office Supplies and Expense	659.52	
Printing	2,716.80	
Transportation	135.00	
Rent	315.00	
Telephone	53.50	
Witness Committee	654.81	
Miscellaneous	26.00	7,448.16
Balance, December 31, 1970		$5.75

Respectfully Submitted,
Louis D. Hutmire,
Treasurer

STATISTICS IOWA PRESBYTERY — JANUARY 1, 1970 to DECEMBER 31, 1970 / APRIL 1, to March 31,

	MEMBERSHIP																				FINANCES																			
	Total Members		Communicant Members	Baptized Members Not Prof.	INCREASE						DECREASE							Prof. by Cov. Children	Elders	Deacons or Trustees	Sabbath School		C. Y. P. U.	Parsonage	Tithers	Previous Balance	Total Receipts	Aid Received	Pastors' Salaries	Synod's Budget	Special Gov. Appeals	National Reform	Bible Society	Miscellaneous	Total Expenditures	Present Balance	Pastor's Salary for Current Year set at:
	1969	1970			By Baptism	By Prof. of Faith	From Cov. Cong.	From Other Denom.	Restored	Total Increase	To Cov. Cong.	To Other Denom.	Deaths	Suspended	Other Reasons	Total Decrease					1969	1970																		
Lake Reno	49	48	37	11								1				1		2	3	20	18		Y		511	3978		1790					1892	3682	807	
Marion	72	69	42	27				5		5	5	3				8		3	6	E57 A45	E79 A49	5	Y		2833	9557	4600	2600	1504				6647	10,751	1639	7800
Morning Sun	32	25	25									6	1			7		2	2	15	10		Y		800	5032		2061	1100			21	2226	5408	424	2080*
Sharon	185	183	152	31	1			1		2	3				1	4	5	8	7	E123 A 81	B123 A 79	14	Y	35	17551	8, 381		7000	4449	1104	129	173	6045	18, 900	1236	7000
Washington	84	88	55	33	2		1	5		8					4	4	3	8	3	**	55	8	Y	10	1682	9792		3360	2350	126			4653	10, 489	985	3360
																														Morning Sun, part time *							
																				** Washington did not have Sabbath School statistics for 1969.																	
Ministerial Members	3	3	3																																			
On Presbytery's Roll	7	7	7																																			
TOTALS	432	423	321	102	3		1	11		15	8	10	1		5	24	8	23	21	E 215	E 285	27	5	41	7581	46, 740	4600	16, 811	9403	1230	129	194	21, 463	49, 230	5091	20240

STATISTICS MIDWEST PRESBYTERY

JANUARY 1, 1970 to DECEMBER 31, 1970
APRIL 1, to March 31,

| | MEMBERSHIP | | | | | | | | | | | | | | | | | | | | | | FINANCES | | | | | | | | | | | | | | | | | | |

STATISTICS NEW YORK PRESBYTERY — JANUARY 1, 1970 to DECEMBER 31, 1970 — APRIL 1, to March 31,

	MEMBERSHIP																		FINANCES																
	Total Members		Communicant Members	Baptized Members Not Prof.	INCREASE						DECREASE						Prof. by Cov. Children	Elders	Deacons or Trustees	Sabbath School		C. Y. P. U.	Parsonage	Tithers	Previous Balance	Total Receipts	Aid Received	Pastors' Salaries	Synod's Budget	Special Cov. Appeals	National Reform	Bible Society	Miscellaneous	Total Expenditures	Present Balance	Pastor's Salary for Current Year set at:
	1969	1970			By Baptism	By Prof. of Faith	From Cov. Cong.	From Other Denom.	Restored	Total Increase	To Cov. Cong.	To Other Denom.	Deaths	Suspended	Other Reasons	Total Decrease				1969	1970																
Broomall	89	73	55	18	2	1	-	-	-	3	-	-	3	-	16	19	3	6	3	E35 A25	E40 A35	6	Y	-	2583	18476	None	6895	6000	530	43	43	5389	18900	2159	7300
Cambridge	73	70	49	21	2	1	-	1	-	4	1	-	2	-	4	7	2	4	2	E49 A46	E45 A25	4	Y	-	1405	16752	None	4658	2620	845	23	14	8154	16314	1843	7124 6600
Coldenham	94	93	75	18	1	-	-	-	-	1	-	-	1	-	1	2	-	4	4	E70 A49	E81 A48	14	Y	10	4031	15276	None	6000	872	71	-	-	8634	15577	3730	7900
Montclair	38	44	37	7	-	-	-	7	-	7	-	-	1	-	-	1	1	3	2	E20 A12	E18 A14	5	Y	-	4383	7525	None	3135	400	1162	-	13	1181	5891	6017	4200
Newburgh	50	47	39	8	-	-	2	-	-	2	-	1	2	-	2	5	-	4	4	E32 A28	E40 A40	9	Y	-	3413	13927	None	3877	1522	1161	-	-	8328	14888	2452	
New York	85	85	62	23	-	6	3	-	-	9	-	-	2	-	7	9	-	4	12	E60 A45	E45 A45	10	Y	20	8820	18098		2700	4000	3268	100	50	10198	20316	6602	
Third Philadelphia	72	73	62	11	1	-	7	-	-	8	5	-	1	-	1	7	1	5	4	E60 A31	E30 A30	5	Y	-	11800	17323	None	6909	1689	1179	35	10	7800	17622	11501	
White Lake (Mission Station)	19	18	17	1	-	-	-	-	-	-	-	1	-	-	-	1	-	-	3	E8 A4	E8 A8	-	Y	-	2636	1506	None	-	1000	235	25	25	373	1658	2484	
Ministerial Members	7	7	7				1			1	1					1																				
On Presbytery's Roll	1	1	1																																
TOTALS	528	511	404	107	6	8	13	8	0	35	7	2	12	0	31	52	7	30	34	E335 A240	E307 A245	53	8	30	39071	108883	None	34174	18103	8451	226	155	50057	111166	36788	33124

STATISTICS OHIO-ILLINOIS PRESBYTERY

JANUARY 1, 1970 to DECEMBER 31, 1970
APRIL 1, to March 31,

| | MEMBERSHIP | | | | | | | | | | | | | | | | | | | | FINANCES | | | | | | | | | | | | | | | | | | |

STATISTICS PACIFIC COAST PRESBYTERY — JANUARY 1, 1970 to DECEMBER 31, 1970 / APRIL 1, to March 31,

| | MEMBERSHIP | | | | | | | | | | | | | | | | | | | | | | | FINANCES | | | | | | | | | | | | | | | | | | |

STATISTICS PITTSBURGH PRESBYTERY JANUARY 31, 1970 to DECEMBER 31, 1970
APRIL 1, to March 31,

| | MEMBERSHIP | | | | | | | | | | | | | | | | | | | | FINANCES | | | | | | | | | | | | | | | | | | |

STATISTICS ST. LAWRENCE PRESBYTERY

JANUARY 1, 1970 to DECEMBER 31, 1970
APRIL 1, to March 31,

| | MEMBERSHIP | | | | | | | | | | | | | | | | | | | FINANCES | | | | | | | | | | | | | | | | | | |

STATISTICS JAPAN MISSION

JANUARY 1, 1970 to DECEMBER 31, 1970
APRIL 1, to March 31,

	MEMBERSHIP																				FINANCES																			
	Total Members		Communicant Members	Baptized Members Not Prof.	INCREASE						DECREASE						Prof. by Cov. Children	Elders	Deacons or Trustees	Sabbath School		C. Y. P. U.	Parsonage	Tithers	Previous Balance	Total Receipts	Aid Received	Pastors' Salaries	Synod's Budget	Special Cov. Appeals	National Reform	Bible Society	Miscellaneous	Total Expenditures	Present Balance	
	1969	1970			By Baptism	By Prof. of Faith	From Cov. Cong.	From Other Denom.	Restored	Total Increase	To Cov. Cong.	To Other Denom.	Deaths	Suspended	Other Reasons	Total Decrease				1969	1970																		
Higashisuma	47	53	41	12	4			2		6								2	3		28	10	Y		31	3084		2292					734	3026	89	2722
Keiyaku	30	32	23	9	4					4	1	1				2	1	0	0		23	10	Y		319	3141							3163	3163	297	
Kasumigaoka	13	13	12	1																	25		Y		1877	1033							1180	1180	1730	
Ministerial Members																																						
On Presbytery's Roll																																						
TOTALS	90	98	76	22	8			2		10	1	1				2	1	2	3		76	20	3		2227	7258		2292					5077	7369	2116	2722

STATISTICS SUMMARY — JANUARY 1, 1970 to DECEMBER 31, 1970 — APRIL 1, to March 31,

| | MEMBERSHIP | | | | | | | | | | | | | | | | | | | | | FINANCES | | | | | | | | | | | | | | | | | | |

SUMMARY OF STATISTICS for January - December 1970

Membership | Financial Contributions

IOWA PRESBYTERIAL

5 societies	Active Members	Honorary Members	Average Attend.	Thank-Offerings	Funds of Synodical	Foreign Missions	Home Missions	Semi-nary	R.P. Home	Other Contr.
Lake Reno W.M.S.	8	1	7	76.75	12.70	10.00	5.00	10.00	10.00	50.00
Marion W.M.S.	11		8	116.00	55.50					170.00
Morning Sun W.M.S.	14		10	220.50	20.50	20.00	20.00	10.00	10.00	30.00
Sharon W.M.S.	24	5	15	456.18	60.20	25.00	20.00	15.00	39.00	222.30
Washington W.M.S.	14		11	53.53	18.55	10.00	20.00		14.00	78.50
TOTALS	71	6	51	922.96	167.45	65.00	65.00	35.00	73.00	450.80

19 societies	Active Members	Honorary Members	Average Attend.	Thank-Offerings	Funds of Synodical	Foreign Missions	Home Missions	Semi-nary	R.P. Home	Other Contr.
KANSAS PRESBYTERIAL										
Clarinda W.M.S.	15	1	11	268.00	29.50	40.00	50.00	25.00	30.00	33.00

Denison W.M.S.	24	1	14.5	255.00	27.50	35.00	10.00	10.00	16.00	275.78
Eskridge W.M.S.	7	1	4	378.00	27.40	20.00		40.00	18.00	121.40
Greeley W.M.S.	10	5	10	459.00	26.90	82.50	60.00	12.50	22.00	170.41
Greeley Evening W.M.S.	13		8.6	203.15	24.90	30.00	25.00			12.60
Hebron W.M.S.	16	3	12	130.25	27.20	55.00	10.00	10.00	10.00	196.97
Lawrence W.M.S.	9		7			10.00		10.00		
Kansas City Missionary Guild	14		12	262.11	29.90	45.00	10.00	10.00	28.00	51.10
Kansas City W.M.S.	10	1	8.2	162.00	10.40	20.00		10.00	10.00	9.10
Minneola W.M.S.	8	1	8	135.00						51.48
Olathe Covenanter Daughters	10	1	7	389.38	2.70	15.00	11.55	10.00	19.00	64.80
Park City W.M.S.	7	1	6	98.00	9.00					
Quinter W.M.S.	8	2	7	469.00	28.00	75.00	50.00	25.00	25.00	282.79
Quinter Evening W.M.S.	10		6	414.80	3.00	65.00	40.00	35.00	20.00	57.00
Quinter Sylvia W.M.S.	11		8	122.67	1.60	60.00	10.00		15.00	119.18
Sterling W.M.S.	29		13	1606.73	86.46	34.47	37.05	20.50	15.70	65.71
Superior W.M.S.	10	3	8	153.00	13.90	16.00	20.00	10.00	10.00	33.60
Topeka W.M.S.	31	5	21	405.60	52.75	70.00	40.00	20.00	31.00	47.75
Winchester W.M.S.	20	1	11	345.00	17.70	50.00	34.00	7.00	7.00	37.80
TOTALS	262	26	182	6256.69	446.81	722.97	407.60	255.00	276.70	1630.47

	Active Members	Honorary Members	Average Attend.	Thank-Offerings	Funds of Synodical	Foreign Missions	Home Missions	Semi-nary	R.P. Home	Other Contr.
13 societies			NEW YORK PRESBYTERIAL							
Almonte W.M.S.	26	1	17	223.00	22.80	270.00	136.08	20.00	10.00	97.69
Broomall W.M.S.	13	13	10	321.00	17.80	20.00	20.00	10.00	233.00	81.50
Cambridge W.M.S.	11	9	10	240.00	26.75	25.00	15.00	10.00	35.00	32.00
Coldenham W.M.S.	18		12	272.00	15.40	15.00		10.00	21.00	13.70
Lisbon W.M.S.	8	2	7	171.55	5.70	22.00	22.55	11.00	6.00	18.25
Lochiel W.M.S.	3	3	3	22.00	1.80	10.00				11.50
Montclair W.M.S.	9	4	8	405.00	26.00	52.00		18.50	14.00	105.37
Newburgh W.M.S.	15	2	12	190.00	3.75	38.00	38.00	38.00		103.50
New York W.M. Guild	20	1	12	395.00	6.30	45.00	50.00		109.00	110.25
Third Philadelphia W.M.S.	9	12	13	361.00	57.50	250.00		10.00	87.00	321.25
Walton W.M. Guild	12	4	12	616.80	54.50	30.00	15.00	10.00	18.00	38.75
White Lake W.M.S.	10		7	50.00	12.00	20.00	35.00	10.00	15.00	18.00
TOTALS	154	51	123	3267.35	304.30	797.00	331.63	147.50	548.00	951.76

	Active Members	Honorary Members	Average Attend.	Thank-Offerings	Funds of Synodical	Foreign Missions	Home Missions	Semi-nary	R. P. Home	Other Contr.
10 societies			O H I O - I L L I N O I S P R E S B Y T E R I A L							
Belle Center W.M.S.	12	4	7	482.35	13.00	20.00	10.00	10.00	10.00	37.50
Bethel W.M.S.	9	3	7	339.10	28.60	25.00	50.00	5.00	16.00	7.00
Bloomington W.M.S.	14		9	214.60	64.50	40.00	20.00	10.00	23.00	133.67
Bloomington Phoebes	17	2	11	180.86	34.50	50.00	30.00	10.00	18.00	96.75
Chicago W.M.S.	9	2	9	198.00	14.20	20.00	20.00	10.00	19.00	58.50
Oakdale W.M.S.	20	2	16	991.25	106.60	115.00	40.00	10.00	43.00	138.50
Old Bethel W.M.S.	9	2	6	195.00	2.70	10.00	5.00	5.00	5.00	12.25
Orlando W.M.S.	20	1	13	340.25	6.30	30.00				30.25
Selma W.M.S.	29	1	15	185.45	16.00		53.14			5.00
Southfield W.M.S.	17	4	10	555.30	71.00	30.00	10.00		319.00	137.00
TOTALS	156	21	103	3682.16	357.40	346.00	238.64	60.00	453.00	656.42

	Active Members	Honorary Members	Average Attend.	Thank-Offerings	Funds of Synodical	Foreign Missions	Home Missions	Semi-nary	R.P. Home	Other Contr.
5 societies	PACIFIC COAST PRESBYTERIAL									
Los Angeles W.M.S.	9	2	6	171.25	24.50	20.00		20.00		164.04
Los Angeles Cov.Daugh.	14	4	11	178.75	4.20	35.00				317.30
Phoenix W.M.S.	11	2	8	795.25	3.90	60.92	1.55		10.00	36.50
San Diego W.M.S.	12		8	59.24	15.00	25.00			18.00	65.00
Santa Anna King's Daugh.	18	1	12	551.00	24.20	50.00	50.00	25.00	31.00	97.00
TOTALS	64	9	45	1755.49	71.80	190.92	51.55	45.00	59.00	679.84

5 societies	YOUNG WOMEN'S MISSIONARY SOCIETIES									
Hebron Blue Banner	5		5							
Kansas City Missionettes										
College Hill Y. W.										
Geneva Guild										
Rose Point Rosettes										
TOTALS	45		40	160.48						89.00

	Active Members	Honorary Members	Average Attend.	Thank-Offerings	Funds of Synodical	Foreign Missions	Home Missions	Semi-nary	R.P. Home	Other Contr.
12 societies			PITTSBURGH PRESBYTERIAL							
Allegheny W.M.S.	21	8		459.25	8.40	65.00	35.00	20.00	23.00	98.64
College Hill Redpath W.M.S.	11	4	9	396.50	29.80	100.00	100.00		9.00	63.20
College Hill Highlanders	17		12	163.50	64.50	60.00	17.88	10.00		18.00
First Beaver Falls W.M.S.	20		15	405.00	20.00	20.00	15.00	10.00		70.00
Geneva W.M.S.	26	2	17	413.00	7.50	20.00	20.00	10.00	32.00	56.25
Manchester W.M.S.	10	2	8	142.00	6.00	50.00	20.00	19.00	42.00	231.83
New Alexandria W.M.S.	18	10	10	496.45	33.40	45.00	13.10		10.00	226.47
North Hills Emma Elliott WMS	23		19	453.16	26.50	272.36	80.00	45.00	2.00	219.00
Rose Point W.M.S.	8	2	8	161.00	3.00	25.00	7.00		25.00	9.00
Rose Point Mary Jane	13	2	11	275.00	4.50	50.00	20.00	10.00	10.00	40.50
Union W.M.S.	10	2	6	105.00	12.40	10.00		10.00	9.00	6.60
Wilkinsburg W.M.S.	13		10	173.76	40.00	70.00	65.00	25.00	20.00	10.00
TOTALS	190	32	125	3147.17	256.00	787.36	392.98	159.00	182.00	1103.49

SUMMARY OF STATISTICS

	Active Members	Honorary Members	Average Attend.	Thank-Offerings	Funds of Synodical	Foreign Missions	Home Missions	Semi-nary	R.P. Home	Other Contr.
Presbyterial										
Iowa	71	6	51	922.96	167.45	65.00	65.00	35.00	73.00	450.80
Kansas	262	26	182	6256.69	446.81	722.97	407.60	255.00	276.70	1630.47
New York	154	51	123	3267.35	304.30	797.00	331.63	147.50	548.00	951.76
Ohio-Illinois	156	21	103	3682.16	357.40	346.00	238.64	60.00	453.00	656.42
Pacific Coast	64	9	45	1755.49	71.80	190.92	51.55	45.00	59.00	679.84
Pittsburgh	190	32	125	3147.17	256.00	787.36	392.98	159.00	182.00	1103.49
TOTALS	897	145	629	19031.82	1603.97	2909.25	1487.40	701.50	1591.70	5472.78

INDEX

Pages noted indicate the item or beginning of a section about the item.

A

Adjournment 130
Aid Receiving Congregations 61,94,95
Alcohol and Tobacco, Committee on Scriptural Teaching on 16,20,23,51,52,53,54,139,147
Arrangements, Committee on 76
Appendix 131

B

Bequest, Form of 174
Blue Cross, Blue Shield Plan 11
Boards of Synod, Members of 170
Boards of Synod, Reports of
- Church Erection 20,49,50
- Corporators of Geneva College 56
- Education and Publication 20,111,158
- Evangelism 20,22,134
- Foreign Missions 31
- Home Missions and Church Extension 22,93
- Pensions 15
- Theological Seminary 24,100
- Trustees of Geneva College 57
- Trustees of Synod 11

Budget, Denominational (Synod's) 59

C

Christian Government Movement 65,199
Christian Reformed Church, Fraternal Delegate from 8
Church Erection Board, Report of 20,49,50
Clerk, Stated, Report of 8
Clerk of Synod, Report of 5
Committees, Appointed by the Moderator 7
Committees, Permanent, Members of 174
Committees Previously Appointed to Report to this Synod (Please see Unfinished Business)
Committees, Reports of
- Arrangements 76
- Coordinating 59
- Finance 76
- Graduate Study Fund 29
- Interchurch Correspondance and Study 104,116
- Judicial 55,95,101
- Nominations 127
- To Canvass the Overture 51
- Psalter Revision 17
- Resolution of Thanks 111

Stewardship 13,14
Temperance 51,108
Time and Place 51
Tithing 62
Traveling Fund and Absences 62
Witness 61,65
Coordinating Committee, Report of 59
Cyprus, Report of Commission 44
Report of Mission Work 32
Roster 188
Peponiades Trust Association 64

D

Deacon Delegates to Synod 7
Deacons, Items of Special Significance to 10,11,14,15,29,64,76,95,97,99,100,114,122
Deaths 6
Devotions 6
Directory of the Denomination 169
Directory of Women's Missionary Societies 190
Dissent from Decisions of Synod 23,24,53

E

Education and Publication Board, Report of 20,111,158
Elders' Conference 114
Elders' Deaths 6
Elders Present at Synod for First Time 5,7,51,52
Elections
Officers of Synod 5
Permanent Boards and Committees 52,129
Evangelism, Report of Board of 20,22,134

F

Finance Committee, Report of 76
Financial Reports
Arkansas Mission 87
Christian Government Movement 199
Church Erection 83
Education and Publication 81,82
Evangelism 84
Foreign Missions 84
Graduate Study Fund 29
Home Missions and Church Extension 86
Indian Mission 86
Jewish Mission 87
Ministerial Relief 88
Miscellaneous Fund 92
National Reform Association 103
Pension Board 88
Southern Mission 87
Stated Clerk 10
Students' Aid Fund 91
Theological Seminary 89
Treasurer of Trustees of Synod 78
Trustees of Synod 12,78
Widows and Orphans 88
Witness Committee 91
Women's Synodical Missionary Society 196
Foreign Mission Board, Report of 31
Foreign Missionaries 189
Fraternal Delegates 8,23,37

G

Geneva College Directory 169
Report of Board of Corporators 56
Report of Board of Trustees 57
Graduate Study Fund 29

H

Home Missions and Church Extension Board, Report of 22,93

I

Indian Mission 93
Institutions of the Church 169
Interchurch Correspondance and Study Committee Report of 104,116,155
Iowa Presbytery
Record 64
Report 38
Roster 174
Statistics 200

J

Japan, Report of Commission 47
Report of Mission Work 33
Roster 189
Statistics 207
Judicial Committee, Report of 55,95,101

L

Letters of Remembrance to be written 127
Lord's Day Alliance 125

M

Memorial Service 6
Midwest Presbytery
Record 64
Report 39
Roster 175
Statistics 201
Ministers, New 4,16
Ministers' Salaries 29
Missionaries 189
Missionary Societies and Officers 178
Moderator's Sermon 1

N

National Reform Association 101
New York Presbytery
Record 64
Report 39
Roster 178
Statistics 202
Report to 1972 Synod 64
Nominating Committee, Report of 127

O

Offering, Synod's 24
Officers of Synod 5,169
Offices of the Church 169
Ohio-Illinois Presbytery
Record 64
Report 40
Roster 180
Statistics 203
Overture Passed 51

Overture to be Sent Down 100
Orthodox Presbyterian Church, Fraternal
Delegate from 23

P

Pacific Coast Presbytery
Record 64
Report 41
Roster 182
Statistics 204
Papers to Synod
1. On Oversight of the Lake Reno Congregation 6,96
2. On Oversight of the Local Congregation 6,96
3. On Ordination and Re-ordination of
Church Leaders 7,97
4. On the Responsibility of Deacons 7,99
5. On a Proposed Revision in the
Directory of Worship 7
6. On Statistics in the Minutes of Synod 20,117
7. On Students of Theology 20,100
8. On Political Dissent 20
9. On the United Bible Societies 23
10. On a Missionary-at-Large 24
Pensions, Report of Board of 15
Pittsburgh Presbytery
Record 64
Report 42
Roster 184
Statistics 205
Presbyterial Missionary Societies, Women's,
Directory of 190
Psalter Revision Committee, Report of 17

R

Race Relations, Report of Committee on 123
ReBaptism of Roman Catholics, Report of
Committee to Study 16
Records of Presbyteries 64
Reformation Translation Fellowship 36
Reformed Presbyterian Church, Evangelical Synod,
Fraternal Delegate from 52
Reformed Presbyterian Church of No. Ireland,
Greetings to and from 130
Representative of the American Bible Society 23
Resolution of Thanks 111
Resolutions, Special
On Reduction of Supplements to Aid Receiving
Congregations 61
On Self-support for Aid Receiving Congregations 61
On a Pastors' Refresher Course 64
On C. G. M. Tracts 68
On Temperance and Total Abstinence Education 110
Roll of Synod 1

S

Salaries of Ministers 29
Salaries of Missionaries 189
Salaries of Servants of Synod 76
Sixty Year Men 76
St. Lawrence Presbytery
Record 64

Report 44
Roster 187
Statistics 206
Seminary, Report of Board of Theological 24,100
Southern Mission 93
Stated Clerk, Report of 8
Statistics of the Church 8,208
Stewardship Committees, Reports of
1970 13
1971 14

T

Taiwan, Work in 33
Temperance Committee, Report of 51,108
Testimony, Report of Committee to Rewrite 114
Time and Place Committee for 1972 51
Tithing Committee 62
Traveling Fund and Absences Committee 62
Trustees of Synod, Report of 11

U

Unfinished Business: Reports of
1. Committee on the Scriptural Teaching on Alcohol and Tobacco 16,20,23,51,52,53,54,139,147
2. Committee on Rebaptism of Catholics 16
3. Committee to Consider Paper Six of the 1967 Synod 16,117
4. Committee on a Study Guide for the Covenant of 1871 16
5. Committee to Consider Ministers Salaries 29
6. Committee on Psalter Revision 17
7. Committee to Evaluate "An Evening in the Psalms — A Contemporary Approach to Modern Man" 20,131
8. Committee on Music in the Life of the Christian 114,160
9. Committee to Rewrite the Testimony 114
10. Committee to Correlate Terms of Communion and Covenant of Church Membership 117,164
11. Committee to Consider the Viet Nam Conflict 117
12. Committee on Race Relations 123
13. Committee on Labor Unions 125
14. Committee on Central Denominational Office Facilities 125
15. Committee to Investigate the Lord's Day Alliance 125
16. Committee on the Structure of Synod 127
17. Committee to Study "Seeking for a Response to the Gospel When It is Preached" 52,68
18. Committee on Government Subsidies to Religious Organizations 130
19. Committee on Divorce and Remarriage 130
20. Committee on Covenanting 130
21. Committee to Set Up Guidelines to Sessions 130,167

V

Viet Nam Conflict, Committee to Consider 117

W

Witness Committee, Report of 61,65
Women's Association, Report of 34
Women's Synodical Missionary Society,
Directory of 190
Statistics of 209-215
Treasurer's Report of 196

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